

THE

Islamic

STANDARD

Nahjus Salaf Saalih - the Path of the Pious Predecessors

نهج السلف الصالح

Sheikh Omar Bakri Muhammad

الشيخ عمر بكرى محمد

The Islamic Standard

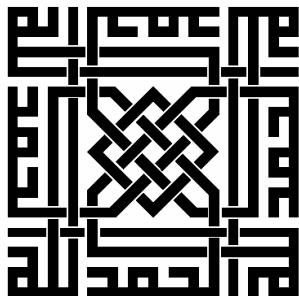
Nahjus Salaf Saalih - the Path of the Pious Predecessors

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“And the first to lead the way, of the Muhajireen and the Ansar and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath which rivers flow, wherin they will abide forever. That is supreme triumph.”¹

¹Al-Qur'an – Surah At-Tawba, 9 : 100

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About the Author

Sheikh Omar bin Bakri bin Mohammad was born in 1958 into an orthodox and wealthy family in the ancient Islamic city of *al-Halab* (Aleppo) Syria. From the age of five he was enrolled into *al-Kutaab* Islamic Boarding Schools, wherein he studied the Sciences of Qur'an, Hadith, Fiqh, Seerah and so forth. In his early adulthood, he continued his studies through *Musahaba* (companionship) with numerous noteworthy and respected Ulema of Ash-Shaam studying Usul al-Fiqh, Al-I'jaaz, Arabic Language, I'lm al-Khataba, I'lm al-Tassawuf, Fiqh and Ilm as-Seerah.

He then joined the Shari'ah Institute at Damascus University where he studied Fiqh and Shari'ah. Having completed his studies, obtaining a BA in *Shari'ah* and *Usul al-Fiqh*, he proceeded to Al-Azhar, Beirut where he began his studies in Shar'iah transferring to Al-Azhar, Cairo for completion. He obtained his MA in *Fiqh ul-Madhaahib* from the Imaam Uzaie University, Lebanon. In the early eighties, Sheikh Omar moved to Saudi Arabia, where he joined the Madrassah Al-Saltiyyah studying and completing a Diploma in *Jami' Al-Qur'an*. During this time he also completed a thesis entitled, '*Nizaam al-Khilafah fil Islaam*'.

Throughout his life, Sheikh Omar joined many Islamic movements including Muslim Students, Ebad ul Rahman, al-Ikhwan (al-Tali'ah section), and Hizb ut Tahrir. He established the Al-Muhajiroun Islamic movement in 1996, and continued as its Ameer until 2003. Currently he heads the *Atbaa' Ahl Sunnah wal Jama'ah* movement. As has been well publicised in the Arab Media, following a period of deep research, studies and reflection Sheikh Omar changed his A'qeedah from

ascribing to the deviant and innovated Maaturidi beliefs to that of the *Sahabah* and the *Salafu Saalih*, the A'qeedah of Ahl Sunnah Wal Jama'ah.

He is the author of many books in Arabic and English, including:

Usul al Fiqh (The Foundation of Islamic Jurisprudence)

Ahkam al Salah (The rules of prayer)

Ahkam al Nikah (The rules of marriage and divorce)

Ahkam al Boyou' (The rules of transactions)

Khabar al Ahad (The book on single reports)

The duty of Jihad between Mind and Text

How to observe Ramadan

Why Islam declares war against Insurance

Political struggle in Islam

A nation without a cause is like a body without a soul

The way to Palestine

A quick reference to the Islamic economic system

Business and Company Structure in Islam

The Road to Jannah

Ahul Sunnah Wal Jama'ah

In addition to being a speaker and khateeb in many mosques, he also has audio and visual tapes, including the commentary on the Qur'an. Sheikh Omar is currently the Principal lecturer at the London School of Shari'ah where he teaches Usul ad-Deen and ad-Deen according to the understanding of Ahl us-Sunnah wal-Jama'ah.

Introduction

Innal Hamdu lillaah, Nahmadahu wa Nastaeenahu wa Nastaghfirahoo wa Natoobu Ilaah Wa Na' Awthoo billaahi min shurrooree anfusina wa min saiyaati 'amalina Mayahdee Ilaahu falaa mudhillallah, wa may yudhil Ilaahu falaaHadeeya lah

Surely all praise and thanks are to Allah, we praise and thank Him and seek His help and ask His forgiveness and repent unto Him. And we seek refuge (help) in Allah from the evil within ourselves and the evil of our actions, He whom Allah guides none can lead astray, and he whom Allah misleads, none can guide.

Bismillahi ar-Rahman ar-Raheem

The Islamic Ummah at the present time is passing through tests which are shaking the very basis of the belief of much its adherents. Only having recently seen the destruction of the Islamic Khilafah, we now note the occupying forces of the Kuffar armies spreading their wings and establishing military bases in all of the Muslim lands, with the full consent and compliance of the local puppet apostate leaders. Having declared his famous statement, '*You are either with us or with the terrorists*', Mr George Bush, leader of the Kuffar nations and head of the '*Camp of Shaytaan*', ordered the Muslims to choose to ally themselves either with himself i.e. the camp of Kufr, or with Sheikh Osama bin Laden i.e. the camp of Islaam. Despite a similar declaration made by the *Malikul Mulook* (King of kings) at the very beginning of Creation when Allah (swt) recorded in the Divine Tablet (*al-Lowh al-Mahfooz*), '*Indeed for you Shaytaan (devil) is your enemy; so treat him as your enemy*', we have seen that many of those who are Muslim by name, have

shunned Allah's order, and instead one after another have fallen over each other to be with the camp of Bush.

Not only have the *Tawagheet* (apostate rulers) of the Muslim lands, realigned themselves and proclaimed publicly their Kufr (disbelief) but also famous figures, personalities, singers and so-called scholars, whether black or white, new-Muslim or old, Arab or non-Arab, have vied for the titles, '*Murtaad'* (apostate), '*Kaafir'* (disbeliever) and '*Munaafiq*' (hypocrite) to add to their already lengthy lists of treachery. We have also found many so-called 'Ulema, such as the Sheikh of Al-Azhar, siding with the Kufr law of France instead of standing with the Haqq and what Allah (swt) says, by ordering Muslim sisters there to obey and observe the ban on the Hijaab inside secular schools; citing the *Fiqh of Minorities* as his excuse. Others have permitted countries such as Saudi Arabia to ally with the Americans and to provide a platform from which they can bomb and cause death and destruction to their fellow Muslims in Iraq and elsewhere; justifying it under International Law and helping the War against Terrorism (a.k.a. War against Islam and Muslims). They have reared their heads and instead of using their tongues for *khair* (good things) and *zikr* (remembrance of Allah (swt)) they use it either to justify the actions of their apostate leaders or as a mouthpiece for the Kuffar.

For the *awaam* (general) Muslims, there is great confusion as to who is our leader and to whom we should turn. Who is the real scholar? Who is upon the Haqq? How can these scholars be incorrect when they have numerous titles, degrees and awards from places such as Azhar, Jame'at Dimishq or the Az-Zaytuna Institute? How can we dare question these famous scholars who frequent our satellite channels? It is specifically to answer these questions that this short work has been compiled. The Muslim Ummah in general has lost touch with the great heritage that the Prophet (saw) and his Companions have left us with. Instead of referring back to those of the first three generations (known

as the *Salaf*) to take our Deen from, we find people referring to scholars of the *Khalaf* (latter day people); consequently, more often than not, the *fataawa* (religious edicts) of these modern day pseudo-scholars contradict basic Islamic texts, teachings and the consensus of the *Salaf*.

In this short work, we will draw attention to who the Islamic Standard are: both to highlight those who we should follow and to use them as a benchmark to compare the modern day scholars against. We pray to Allah (swt) that this work goes some way in guiding the Muslim Ummah to the truth and helps spark a desire to revive the teachings of the first three generations so that they can be implemented over the whole world.



CHAPTER 1

The Islamic Standard

As Muslims we have entered into an '*Aqd* (contract) with Allah (swt) such that we agree to follow and adhere to all that Allah (swt) has revealed to us through the Messenger Muhammad (saw) via the Qur'an or the Sunnah (the sayings of the Messenger Muhammad (saw)); collectively these are known as the Haqq (absolute truth). The Haqq is known through the Wahi (revelation) and not through the people, although people may carry the Haqq. This is important since the Haqq in the form of the Qur'an and Sunnah cannot be influenced nor changed whereas people may err and are open to influence by the whisperings of Shaytaan and by other means. The Islamic Standard is that standard which Allah (swt) has ordered us to follow and comprises the Islamic way of life in terms of beliefs, actions and transactions as understood by the Prophet Muhammad (saw) and his Companions primarily, and elaborated on by those who subsequently followed i.e. the *Tabi'een* and *Tabi' Tabi'een*. As a totality the Sahabah, the *Tabi'een* and *Tabi' Tabieen* are known as the *Salafu Saalih*, pious predecessors. And those that follow them and their understanding are known as *as-Salafiyyah*² or those who follow the *Nahy*³ of the Salaf.

² It must be emphasised that there is a vast difference from *as-Salafiyyah* and *Salafism*. Salafiyyah as we mentioned is the following of the Qur'an and the Sunnah upon the understanding of the best three generations that walked the earth; salafism being the blind following of the divine texts literally without consulting the sahabah, nor the understanding of the subsequent two generations. A similar problematic parallel can be drawn with any of the -isms; such as *Madhab* and *Madhabism*. Madhab being a valid Islamic school of thought regarding the understanding of Fiqh, whereas Madhabism is

Why are the Sahabah the Standard?

The Sahabah were the Companions of the Messenger Muhammad (saw) and were taught directly by him (saw). Thus they were proficient in all the sciences of Islaam including the Arabic language. They had the best teacher in Muhammad (saw) and he (saw) had the Best of the Best teaching through Allah (swt). We do not ask of the Messenger Muhammad (saw) and his Companions if they ever studied the rules of Arabic grammar or if they were proficient in reading and writing of the Arabic language as the standards that we use to measure these sciences are used to advance us to their level and not the other way round. To give an example to illustrate this, at the time of the Prophet, the writings of Arabic did not include the *tanqeet* (dots), nor the *tashkeel* (vowel marks) such that the letters *Daal* (ڏ) and *Zaal* (ڙ) would look the same. Since the Arabic language, like the other Islamic Sciences were so well entrenched in the Prophet's Companions that it was part and parcel of their aptitude, they would be able to read these texts without making any mistakes. However, for those who came afterwards who were unable to emulate them in this, such standards and principles had to be laid down to help them. If this is the case for the Arabic language, it is more so for the sciences of Ahadith and the other sciences from the sciences of al-Islaam.

Thus for all topics in Islaam we must refer back to the understanding of the Messenger Muhammad (saw) and his companions. If we then base our actions upon this standard, it can be said that we have *al-Ittibah*, or following. This *Ittibah* is not only restricted to following the first

the blind *Taqleed* (following) of a particular Madhab irrespective of whether a particular ruling within it is in contravention of clear-cut ahadith on the matter or itself is based upon unconfirmed or weak sources.

³ *Nahj* means the path or way. Thus those who follow the Nahj us-Salaf, must follow them in their 'Aqeedah, Fiqh and Manhaj. If one strays in any single one of these then they must be advised to return to the Islamic Standard, lest they are no longer on the Nahj us-Salaf.

generations including the Tabi'een and Tabi' Tabi'een but must also include following and supporting all those sincere 'Ulema who are upon and follow this standard, even till this day.

Evidences for following the Sahabah

We have mentioned how the Nahj us-Salaf encompasses the 'Aqeedah (belief), A'mal (actions) and Minhaj (method) and now we will present the evidences from the Qur'an and the Sunnah in which Allah (swt) orders the Muslims to follow the Sahabah and their understanding.

Allah (swt) has declared in the Holy Qur'an that we must follow the Imaan of the Prophet and his Sahabah as an obligation. He (swt) says,

'And if they believe the way you believe then they will be guided. And if they do not then they are misguided/ deviant. Allah will deal with them and Allah Sees and Hears all...'⁴

Linguistically, in the above ayah Allah (swt) uses the plural of the word to believe, *amantum* signifying that it is addressing not only the Messenger Muhammad (saw) but those who believed with him, i.e. the sahabah. Elaborating on this matter further, it is reported by Ibn Kathir that Qatadah, Ibn Abbas and Ibn Masoud said that, "*And if they believe the way you believe...*" means,

'...if the people believe in what the Messenger and his Companions believe...'

⁴ Al-Qur'an – Surah Al-Baqarah, 2 : 137

Regarding the understanding of the Sahabah, another evidence we present is as follows,

'When those who disbelieved had put in their hearts pride and haughtiness then Allah (swt) sent down His Sakinah (calmness and tranquility) upon His Messenger and upon the Believers, and made them stick to the word of Taqwa (piety)...'⁵

"*And made them stick to the word of Taqwa (piety)*" implies that Allah made the Sahabah stick to the word of *Taqwa* (piety). Again the plural form of the verb is used indicating that it includes both the Messenger Muhammad (saw) and his Companions. Further elaborating the ayat, Ibn Abbas said in his *Tafseer* (Explanation),

"Kalimatu Taqwa is the Tawheed and the Wahi (Revelation)"

The same ayah then continues

'... and they are entitled and worthy for it. And Allah is Aware of all things.'

In Imam Qurtubi's *Tafseer*, it is reported from Qatadah and Al-Bara Ibn Azib that *al-kalima tu-Taqwa* is '*Laa ilaaha ilallah*' i.e. the testament of faith. It is also reported from Ibn Abbas and Qatadah that the word

⁵ Al-Qur'an – Surah Al-Fath, 48 : 26

Sakinah in this ayah means *Wahi* or Revelation as opposed to tranquillity of the Prophet Muhammad's (saw) heart.

In the Islamic Divine Texts, the statement *Kalima tu-Taqwa* has the following meanings:

- (i) *Laa Iaaha ilallah* – the Shahadah or testification of faith as explained above
- (ii) It is reported that Sa'eed Bin Jubair and Dahaaq referred to *Urwatil Wuthqa* as the Kalima tu-Taqwa in the verse,

*'There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever rejects Taghout and believes in Allah, he indeed has laid hold on the firmest handle (*Urwatil Wuthqa*), which shall not break off, and Allah is all-Hearing, all-knowing.'⁶*

- (iii) Kalima tu-Taqwa means *Kalima tu-Tayyibah*, as mentioned in the ayah,

*'Have you not considered how Allah sets forth a parable of a good word (*Kalimat ut-Tayyibah*) like a good tree, whose root is firm and whose branches are in heaven'*⁷

⁶ Al-Qur'an – Surah Al-Baqarah, 2 : 256

⁷ Al-Qur'an – Surah Ibrahim, 14 : 24

- (iv) It is also found to mean *Al-Qawl Al-Thaabit*, the firm saying, as Allah (swt) says,

*'Allah will make the believers stand firm on Qowl al-Thaabit'*⁸

It is reported in Saheeh Bukhari, by Al-Bara Ibn Azib regarding the Tafseer of this ayah that the Messenger Muhammad (saw) said,

'When the Muslim has been questioned in the grave he will testify that there is no one worthy of worship except Allah and that Muhammad (saw) is his Messenger'. And that this statement is the Qowl al-Thaabit.

The Surah Al-Fath continues,



⁸Al-Qur'an – Surah Ibrahim, 14 : 27

'Allah confirmed the ru'ya for the Messenger and the believers, you will enter the mosque if Allah wills, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand He is the one who sent the Messenger Muhammad with the Deen of truth that He may cause it to prevail over all religion. And Allah sufficeth as a witness. Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance.

The mark of them is on their foreheads from the traces of prostration; this is their example in the Torah and the Injeel, their example is that of crops which become strong so when they go to the market the kuffar will become angry, the only one who will become angry and upset when they see them are the Kuffar. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.'⁹

Again in these ayaat, Allah (swt) is further elaborating on the status and attributes of the Sahabah such that they are, "... *hard against the disbelievers and merciful among themselves...*" and then Allah (swt) confirms their excellence and sincerity in their worship towards Him (swt) by saying, "*Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance.* *The mark of them is on their foreheads from the traces of prostration;*" Allah (swt) is highlighting to us the level of Imaan the sahabah had and the strength of their actions, such that it is if He (swt) is being a referee

⁹ Al-Qur'an – Surah Al-Fath, 48 : 27 - 29

for them testifying their truth. The greatness and importance of the sahabah is also such that their example is not only mentioned in the Qur'an but also in the teachings of the prophets and people before us. As Allah (swt) has said, "*this is their example in the Torah and the Injeel (gospels)*".

Even the nations before the advent of the Messenger Muhammad (saw) knew about the Sahabah through their scriptures. Hence, when Omar bin al-Khattab (ra) was entering Jerusalem, the Christians, despite conceding the city to the Muslims, would not give the key to *Bait al-Maqdis* to anyone except the person who would fit the prophecies as detailed in their scriptures,

'A Prophet of mercy sent at the end of the days, their Ameer will be pushing his camel with his servant on it and he will have patches on his clothes. He is a man of Haqq (truth) and a Muwaahid (a person of Tawheed), he will be bare-footed, he will have a broad-chest, he will be tall with sharp eyes and the signs of crying in Salaat will be on his face and he will shout saying 'it is about time for the Haq to prevail, give me the key!'

Indeed, when the people of Jerusalem saw Omar bin Khattab from a distance they cried and presented him with the key because their priests recognised him and would say, '*that is the one who has been mentioned in our scriptures*'.

Further Evidences Supporting Following the Path of the Sahabah

We have presented some of the evidences wherein Allah (swt) has mentioned the Prophet Muhammad (saw) with his companions as believers and as those who are attached to the Kalimaat ut-Taqwa. We will now present the evidences in which Allah (swt) directly obliges us to follow the Sahabah and the path they followed. Allah (swt) says,

*'The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His Angels and His Scriptures and His Messengers. We make no distinction between any of His messengers and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.'*¹⁰

This Ayah is clear in stating that the Sahabah were upon the same Belief or Imaan as the Prophet (saw) himself. Therefore, if we were to follow the Sahabah's belief, we would reach to the belief of the Messenger Muhammad (saw).



*'And whoever contradicts and opposes the Messenger after the path has become manifest to him, and follows a path different to that of the believers, We shall keep him in the path he has chosen. Allah forgives not shirk but forgives whom He wills anything other than that...'*¹¹

¹⁰ Al-Qur'an – Surah al-Baqarah, 2 : 285

¹¹ Al-Qur'an – Surah an-Nisaa', 4 : 115 - 116

In this Ayah it is manifestly clear that Allah (swt) is addressing those who follow a way or path other than that of the Sahabah¹² as actually opposing the Messenger Muhammad (saw) himself, and this as we well know is tantamount to *Kufr*, disbelief. So we have established that Allah (swt) has both confirmed that the Belief of the Sahabah is the same as the Prophet (saw) and that the path they are upon in terms of belief and actions, is also that of the path of the Messenger Muhammad (saw). In other Ayat of the Qur'an Allah (swt) often gives special mention of particular groupings within the Sahabah, setting them apart and elevating them from the others as a result of a particular action or feat. Allah (swt) says,

'And the first of the believers from Al-Muhajiroun and Ansaar and those who follow them...Allah is pleased with them and

¹² It is important to emphasise here a point regarding the Sahabah. It is known that the Sahabah consisted of different tribes, colours and even races or people. Of them were the Ansaar and those of the Muhajiroun. But it is also important to emphasise that the *Ahlu Bait*, Household of Muhammad (saw) are also the ashaab, companions, of Rasoolullah (saw). Often sects who have ulterior motives against Ahl us-Sunnah Wal Jama'ah such as the Raafida Shi'ah, claim that they are the true inheritors and followers of the Household of the Prophet (saw). However, this is simply not the case. Since Ahl us-Sunnah Wal Jama'ah consider the Ahl ul-Bait to have a unique position with regards to the Messenger Muhammad (saw) and consequently they are amongst the best from the Sahabah. This is for two reasons, firstly they were in his (saw)'s constant companionship and secondly, they have been given the honour of the title of Ahl ul-Bait by Allah (swt). It is important to iterate here that the Shi'a reject the wives of the Messenger to be of his Ahl ul-Bait, whereas the Sunnis, and in particular Ahl us-Sunnah Wal Jama'ah, consider them of the Ahl ul-Bait and the *Umm ul-Mu'mineen*, the Mothers of the Believers as Allah (swt) has entitled them. We consider anyone who curses, swears or defames any of the wives of the Prophet (saw) as *Murtadeen*, apostates, if they were Muslim, or else as *Kaafir*, disbelievers [please see later for further information].

they will be pleased with Him. He has prepared gardens for them under which rivers flow...¹³

In this Ayah, not only does Allah (swt) speak of His Pleasure with those from the first of the Believers, but He speaks of His Pleasure with those who follow them (in their beliefs, actions and methods) as well; promising the two with the inheritance of paradise. In another Ayah of the Qur'an, Allah makes particular mention of the Sahabah who were present during the giving of the *Baya'at ul-Aqabah*. Allah (swt) says,

'Allah is pleased with the Believers when they gave the Baya'h under the tree, He is aware of what is in their hearts and He sent down Sakinah upon them, and He rewards them with a near victory...'¹⁴

Here Allah (swt) reaffirms His pleasure with the Believers i.e. the Sahabah, testifying that their hearts and intention are pure and clean. Who from amongst ourselves or even from those of the generations immediately after the Companions, can claim such prestige and honour?

What If the Majority do not Follow the Path of the Sahabah

Unfortunately, this is a common question that arises today whereby people assess the truth by numbers. If more people follow a certain idea, 'Aqeedah or Manhaj then by default this must be the correct one. Consequently, those with less numbers, irrespective of whether they have stronger evidences or not, are automatically cast aside. The

¹³ Al-Qur'an - Surah at-Tawba, 9 : 100

¹⁴ Al-Qur'an - Surah al-Fath, 48 : 18

principle of majority is a unislamic principle, derived from the failing concept of Democracy and propagated incessantly by the media. In Islaam, such a concept does not exist; rather, Allah (swt) informs us the opposite i.e. the majority are actually upon *baatil*, falsehood.

Allah (swt) says in the Qur'an,

'If you obey the majority of the people on the Earth they will take you astray from Allah's path. They follow nothing but conjecture and do nothing but lie...'¹⁵

In addition Allah (swt) says,

*'Most of mankind will not believe even if you desire it eagerly.'*¹⁶

The Truth is the Truth even if you are Alone or Few in Number

It is narrated in Tirmizi Vol 4 pg. 467, in the Mishkat Al-Masabih Vol 1 pg. 61 and narrated from Al-Imam Al-Laylikaie, in his book Sharh Usul Al-Itqaad in Vol 1 p122, that Abdullah Ibn Masoud (ra) reported that the Messenger Muhammad (saw) said,

"The Jama'ah (those that follow the Prophet and his Companions) is what is in accordance to the Haqq even if you are a single person."

¹⁵ Al-Qur'an - Surah al-An'aam, 6 : 116

¹⁶ Al-Qur'an - Surah Yusuf, 12 : 103

It is reported from Imaam Nawawi's Majmou', Vol 8 pg. 275, Imam Suyuti's book 'The Command to Follow and Prohibition to Innovate', pg. 152 and Imam Shaatibi in his book, 'Call to the Sunnan', Vol 1 at pg. 83, on the authority of Al-Fudayl Bin Iyaadh that the Messenger Muhammad (saw) said,

'Follow the path of the guidance even if few people are upon it and avoid the path of death and deviation (from my way) even if many people are upon it.'

It is recorded in Imam ul-Aajiri's, 'Shari'ah' p58 and Khatib Al-Baghdadi in his 'The Honour of the People of Hadith', pg.26 that Imam Uzai (also known as the second Imam Shaafi) said,

'Follow the path of the salaf even if the people reject you, and watch out from the opinion of men even if they furnish it with their own sayings. The matter will always be brightest and clearest when you are on the correct path.'

Shams-ud-Deen Ibn Qayyim in his I'lam Al-Muwaqi'een, Vol 3 pg. 398 commenting on Sheikh ul-Islam Ibn Taymiyyah said,

'Be aware that Al-Ijma and the sayings that are binding and the great sawaad [great masses] are the scholars who follow the Haqq even if they are alone and even if the people of the Earth disagree with them. If you are fortunate enough to find (a single scholar) one (who is) always keen to seek the evidences and to follow (only) the Haqq (truth) wherever he may be, you will never feel alone. (But) you will feel familiar with him and will never lose anything when you accompany him'

Na'eem Ibn Hamad Al-Ash'ari, who was one of the Sheikhs of Abu Hanifah (ra) said,

"The Jama'ah is what is in accordance with obedience to Allah. If everyone becomes Faasiq (sinners) follow what the Jama'ah's standard is upon – that which was before the corruption - even if you are but a single person."



CHAPTER 2

The Unison (at-Talaazum) between Muhammad (saw) and His Sahabah

When one delves into the life of Muhammad (saw) through studying his Seerah (biography), it becomes evident to even the most ardent enemy of the Sahabah that Muhammad (saw) did not spend his mission unaccompanied, nor did he ever travel alone or dine alone; rather, there was always a group of people in his constant presence. Those who composed his family members, are known as the *Ahl ul-Bait*, and these included his wives, children, and others where specific injunctions were laid upon them i.e. Ali (ra) and Ja'far bin Abi Taalib; and those who were not of his family, but entered Islam as a result of his sayings or actions and then consequently studied with him (saw).

The Seerah is not therefore solely about the study of the Life of Muhammad (saw) but is the study of his (saw) life and mission accompanied by his Sahabah. It is important to emphasise that the word Sahabah is derived from the Arabic verb root '*Saahaba*' which means '*to accompany*'. It is usually used exclusively for those close friends and associates of a person, such that it comes to mean '*those who one spent most of the day-light hours with.*' Subsequently, we may ask who is it that spent 'Eid celebrating with the Messenger Muhammad (saw)? Who is it that prayed the Salatul Juma'ah, Janaaza and Taraweeh with him (saw)? Who used to collect their money together for fulfilling their Islamic duties? Who used to spend their life and say '*I am happy to*

sacrifice my mother and father for you.' In one narration Saad Ibn Abi Waqqas (ra) said to his mother who undertook a hunger-strike as a result of her most beloved son entering Islaam,

'Even if you were to die a hundred times as a result of not eating I will not compromise my belief.'

Why was Abu Bakr as-Siddiq willing to fight and even kill his own son, whilst he was still a Mushrik (idolater) during the battle of Badr? Why did Mughirah ibn Shu'ba strike and kill his own father (who was a Mushrik) during the Battle of Uhud? Who carried the Messenger Muhammad (saw) on his death bed and made Janaaza for him? Was it the Maaturidis¹⁷ or the Asha'ries¹⁸? Or was it the Sufis or the Raafidhi? Was it you or I? No! In fact it was the Ashaab al-Kareem who performed and carried out these tasks to the best of their ability; such that nobody else can claim the privilege of these actions nor the coveted title of Companions of the Messenger Muhammad (saw).

In light of the ample evidences we have presented found in Qura'nic, Historical and Biographical references, of the *Talaazum* that existed

¹⁷ Muhammad ibn Muhammad ibn Mahmud Abu Mansur al-Maaturidi al-Hanafi (d.333h) was from Samarkand and compiled all the Fiqh of Imaam Abu Hanifah. The majority of people today who claim to ascribe to the Hanafi school of thought also ascribe to the Maaturidi School of belief and consequently the majority of people from the Indian Subcontinent follow the 'Aqeedah of Imaam Maaturidi.

¹⁸ These are those who claim to follow the 'Aqeedah of Imaam Abu Hasan Al-Ash'ari Al-Yamani (d.324h). Imaam Al-Ash'ari was born in Basra and studied there before moving on to Baghdad where he spent most of his life. For 40 years of his life, Imaam Al-Ash'ari was a vehement mu'tazilah; then he spent a portion of his life upon the way of ta'weel which the contemporary Ash'arriyyah hold onto. However, for the last 5 years of his life, Imaam Ash'ari recanted his old views and became from Ahl us-Sunnah Wal Jama'ah penning the noble work Al-Ibaanah an-Usool Ad-Diyaanah, wherein he refutes his previous heretical beliefs.

between the Sahabah and the Messenger Muhammad (saw); we are able to establish a *Qaa'ida* (principle) in Usool ud-Deen,

"The Sahabah without the Messenger Muhammad (saw) are irrelevant and insignificant. And the Messenger Muhammad (saw) would not have been able to complete his mission without the aid of the Sahabah."

The purpose of the above principle is to emphasize the importance and role the Sahabah played in cementing and spreading the call of Muhammad (saw) and demonstrates the *Talaazum* that was instilled in both for each other. Allah (swt) also narrates in the Qur'an the *Du'a* (ritual petitioning) that Ibraheem (as) made with regards to bringing a Messenger from the land of the Haramayn,

'O my Lord! Rise up a Messenger from amongst them to recite unto them your Verses and to teach them the Qur'an and the Hikmah (Sunnah) and to give them Tazkiyyah (to elevate them and give them a reference).'¹⁹

In this ayah, we can see that the *Du'a* was made to rise up a Messenger from amongst his own people such that he could teach them the Qur'an and the Sunnah, and with that knowledge they would become purified and elevated. Allah (swt) reaffirms this fact in another verse,

'He is the one who sent the illiterate ones a Prophet from amongst them, reciting to them the ayat of Allah, purifying them, and teaching them the Qur'an and the Hikmah (i.e. Sunnah) ... '²⁰

It is narrated in Saheeh Bukhari, Vol 2 pg. 298 and as well in Saheeh Muslim, Hadith no. 2526, that when the Messenger Muhammad (saw) was asked about his Companions, he (saw) said,

'The best among them in Jahiliyyah (Days of Ignorance) will be the best in Islaam if they comprehend the Deen.'

Therefore, the mission of Muhammad (saw) was to teach his Sahabah the Qur'an, the Sunnah and its understanding and explanation. We should highlight that if the Messenger Muhammad (saw) taught the Qur'an and the Sunnah to his companions - can we call any one of them *Jaahil* (ignorant)? The Messenger (saw) taught Abu Bakr As-Siddiq (ra) for over twenty two years so how can he (ra) be called Jaahil after that? Similarly, how could anyone say that Sayyidina Usmaan (ra) was wrong in his rulings since he was from amongst the first to embrace Islam? We find the Prophet (saw) praising his Companions in many ahadith, whether as a collective body or as individuals. We have the famous Hadith when Muhammad (saw) said,

"Do not harm me in relation to my Companions."

And also it is reported that the Prophet (saw) said,

"If there would have been a Prophet after me, it would have been Omar (ra)."

¹⁹ Al-Qur'an – Surah al-Baqarah, 2 : 129

The subsequent Ayah in Surah al-Jummah continues, '*That is the Grace of Allah, He gives to whoever He wishes.*' The 'Grace of Allah' is referring both to the Grace of the rising of a Messenger, and also to Allah's Grace in relation to choosing those who will receive the Message with the Prophet (saw); this includes the Prophet's (saw)'s Companions, family and his wives. Any attack on them is therefore an attack on the Messenger Muhammad (saw) himself.

²⁰ Al-Qur'an – Surah al-Jumu'a, 62 : 2



CHAPTER 3

Evidences Regarding the Fadaail (Virtues & Merits) of the Sahabah

As we have mentioned, the Sahabah were those who accompanied the Prophet Muhammad (saw) during his life and mission. Hence, the Prophet (saw) spent much of his time educating and teaching them the Qur'an and Sunnah at different locations and situations. We will now present some of these situations, highlighting how Muhammad (saw) regarded his Companions,

The Battle of Badr

During the battle of Badr, which was the first conflict between the newly formed Islamic state and the Qurayshi authority, in which just over three hundred Sahabah and the Prophet (saw) had to face an army thrice their size, better equipped and more capable in combat, the Prophet (saw) turned to his companions and said to Allah (swt), seeking His *Nasr* (support),

'If you do not give victory to these people there will never be any Tawheed left upon the earth after them.'

And Allah (swt) says,

♦

'(Remember) when He covered you (pl.) with sleep as a security from Him, and He caused water (rain) to descend upon you (pl.) from the sky, to clean you thereby and to remove from you the Rijz (whispering, impurities) of Shaytaan and to strengthen your hearts and make your feet firm thereby. When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.'²¹

It is narrated in Saheeh Bukhari, Vol 7 pg. 40, Hadith no. 2494 in the chapter of 'Fath of Mecca' that the Messenger Muhammad (saw) said,

'Allah looked at the people of Badr and said, 'Do whatever you wish for I forgive you all.'

It is also recorded in Saheeh Bukhari, Hadith No. 3983, that when Omar (ra) was asked about the status of the people of Badr, the Messenger Muhammad (saw) replied,

'Do you not know that Allah (swt) has said to them to do whatever they wish for Allah (swt) has forgiven them?'

²¹Al-Qur'an – Surah Al-Anfal, 8 : 11 - 12

Allah (swt) has also called those who made the Hijrah and fought in His way the '*True Believers*'; ♦

"Those who believed and made Hijrah and fought for the sake of Allah and those that supported and aided them - they are the true believers, they have forgiveness from Allah and a generous provision. And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things."²²

Again, we have clear evidences stressing Allah's (swt) pleasure with the Sahabah who were present during the campaign of Badr. Allah has testified that they are the 'True Believers' and that He (swt) has forgiven them their sins. The Prophet (saw) even equated their possible failure as the failure of Tawheed and their success as the success and victory for Tawheed on this Earth. We may ask - how can such great merits and virtues be bestowed upon people if they did not practice, nor understand the teachings of Muhammad (saw)? Thus how can people of later generations add to what they have brought?

²² Al-Qur'an – Surah Al-Anfal, 8 : 74 - 75

The Battle of Uhud

As with the Battle of Badr, Allah (swt) revealed numerous ayat regarding the battle of Uhud. In fact around sixty ayat can be found solely in Surah Ale-Imraan regarding this second great battle of Islam. Allah (swt) says,



*'And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah (swt) is the all-Hearer and all-Knower. When two parties from among you were about to lose heart, but Allah (swt) was their Wali. And in Allah should the believers put their trust.'*²³

The ayat following verse 121 then proceed to describe different situations that arose during the war and also how the *Munafiqueen* (hypocrites) tried to create dissension amongst the believers before they set out for the battle. Most of what is subsequently narrated is known as *A'etaab* or a kind admonition, whereby Allah (swt) advises the believers with the best of words and manner on some of their lapses in understanding and then guides them to the correct way. Finally, Allah (swt) then says,



²³ Al-Qur'an – Surah Al-Imran, 3 : 121 - 2

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"Think not of those who are killed in the Way of Allah as dead. Nay they are alive with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah (swt), and that Allah will not waste the reward of the Believers. Those who answered (the call of) Allah and the Messenger (saw) after being wounded; for those of them who did good deeds and feared Allah there is a great reward. Those (i.e. Believers) unto whom is said, 'Verily, the people (pagans) have gathered against you (a great army) therefore, fear them.' But it (only) increased them in Faith and they said, "Allah (alone) is sufficient for us, and He is the best Disposer of Affairs."²⁴

The above ayat again highlights the characteristics of the Sahabah with the Messenger Muhammad (saw), that when they would face adversity they would turn back to Allah (swt) citing that He (swt) is sufficient for them. Because they went out to fight against the Kuffar, Allah (swt) revealed about them that "*there is a great reward*" awaiting them.

²⁴ Al-Qur'an – Surah Al-Imran, 3 : 169 - 173

The Battle of al-Khandaq

The battle of al-Khandaq was a unique battle facing the Prophet (saw) and his companions. In it the Muslims were facing enemies who were a confederation of supporters (*ahzaab*) along with the Quraish. However, those kuffar that the believers had made alliances with, namely the Jewish Tribe of Banu Quraidah, were deceitful and reneged on their agreements, allowing the *ahzaab* to fully surround the Muslims. However, the Munafiqeen began to make murmurings, such is the case when the call to Jihad is proclaimed, and Allah (swt) says,



*"The hypocrites and those in whose hearts is disease say:
'Allah and His Messenger promised us nothing but delusions!'*

Behold! A party among them said: 'Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!' And a band of them ask for leave of the Prophet, saying, 'Truly our houses are bare and exposed.' Though they were not exposed: they intended nothing but to run away."²⁵

However, despite the manifest defeat that was apparently facing the Prophet (saw) and his Companions, Allah (swt) sent down the support and indeed Allah (swt) only supports those whom He (swt) loves,

²⁵ Al-Qur'an – Surah Al-Ahzab, 33: 12 - 13

*'O you who believe! Remember the grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do.'*²⁶

Again, the Companions of the Messenger Muhammad (saw) demonstrated great valour, courage and bravery in combat so much so that the more the task of defeating the enemy seemed improbable, the more they believed in Allah and the more their zeal to fight increased. Allah (swt) says,

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♦

"Ye have indeed in the Messenger of Allah an excellent example for him who hopes in Allah and the Final Day, and who remembers Allah much. When the believers saw the Confederate forces, they said, 'This is what Allah and His Messenger had promised us was true.' And it only added to their faith and their Zeal in obedience. Among the believers are men who have been true to their covenant with Allah: of them some have died and some (still) wait: but they have

²⁶ Al-Qur'an – Surah Al-Ahzab 33 : 9

never changed (their determination) in the least: that Allah may reward the men of Truth for their Truth, and punish the hypocrites if that be His will, or turn to them in mercy: for Allah is Oft-Forgiving, Most Merciful. And Allah turned back the unbelievers for (all) their fury: no advantage did they gain; and enough is Allah, full of Strength, Exalted in might.”²⁷

Once again, Allah (swt) testifies to the truth and sincerity of the Sahabah during this battle by saying, *“Among the believers are men who have been true to their covenant with Allah: of them some have died and some (still) wait: but they have never changed (their determination) in the least”*

Allah (swt) then seals the Muslim’s victory by giving them the land and trappings of the Banu Quraidah, who were a treacherous people - at the time of great need for the believers, they dishonoured their treaty and plotted against the Muslims. But Allah (swt) loves those who fight in his way and consequently gave the Muslims much booty and rizq (provisions) from avenues they did not expect.



“And those of the people of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some ye made captives; and He made you heirs of their lands, their houses,

²⁷ Al-Qur'an – Surah Al-Ahzab 33 : 21-25

and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.”²⁸

Finally, Allah (swt) describes the characteristics of those Sahabah, which will be a reason for them to attain forgiveness and paradise in the Here-After,

‘Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember, Allah hath prepared for them forgiveness and a vast reward.’²⁹

How can it be that all the praise Allah (swt) heaps upon the Sahabah, and the physical support He (swt) aided them with, would be for a

²⁸ Al-Qur'an – Surah Al-Ahzab 33: 26 - 27

²⁹ Al-Qur'an – Surah Al-Ahzab 33: 35

people who were treacherous, deceitful and disloyal to the Messenger Muhammad (saw) and Allah (swt)? Nay, in fact this is impossible!

The Treaty of Hudaibiyyah

Another of the famous incidents in Islamic History is the signing of the Treaty of Hudaibiyyah. The Prophet (saw) saw a vision of both himself and his Companions entering Makkah and thus gathered together all of his Sahabah, totalling one thousand four hundred people and travelled to Makkah to perform the Hajj. Having left Medina, the Sahabah camped at a site a few kilometres from Makkah on the mountainous plain of Hudaibiyyah. Uthmaan bin A'ffan (ra) was sent as an emissary to the Quraish to peacefully explain the intentions of the Believers and their trip.

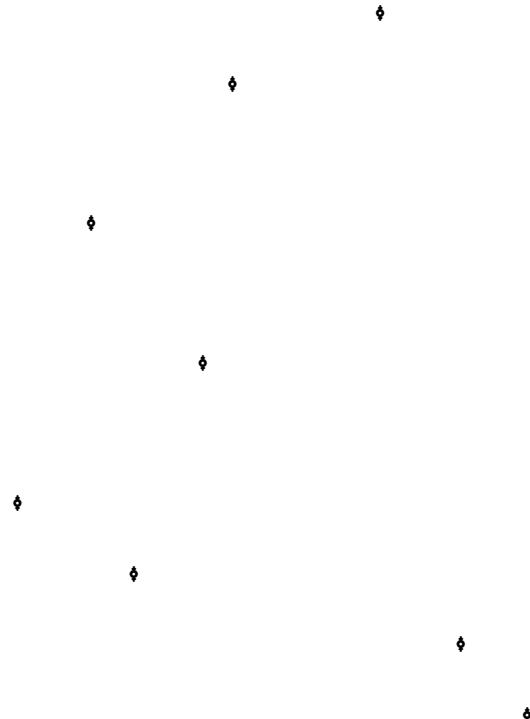
Concerning this Allah (swt) revealed:

*'Allah hath fulfilled the vision for His messenger in truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory.'*³⁰

Whilst awaiting a response from the return of Uthman ibn A'ffan, news reached the Prophet (saw) and his companions that Uthmaan had been assassinated in Makkah. The Messenger Muhammad (saw) implored the Sahabah to remain patient as they were keen to go to Mecca. He

³⁰ Al-Qur'an – Surah Al-Fath, 48 : 27

then took the Baya'at ash-Shajarah (Allegiance of the Tree) and Allah (swt) revealed,



"Lo! We have given thee (O Muhammad) a comprehensive victory, That Allah may forgive thee of thy mistake that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path, And that Allah may help thee with strong Imaan. He it is Who sent down peace of reassurance into the hearts of the believers that they might add Imaan unto their Imaan. Allah's are the

*hosts of the heavens and the earth, and Allah is ever Knower, Wise That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds. That, in the sight of Allah, is the supreme triumph. And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end. Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise. Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner, That ye (mankind) may believe in Allah and His Messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day. Lo! Those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward."*³¹

Allah (swt) declares in these Ayat that those Sahabah who pledged allegiance to Muhammad (saw) actually pledged allegiance to Him (swt) directly and that as a result of this His (swt), '**Hand was above their hands**'. Allah (swt) then continues later on in the same Surah,



³¹ Al-Qur'an – Surah Al-Fath, 48 : 1 - 10

'...Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory; And much booty that they will capture. Allah is ever Mighty, Wise. Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path...'³²

The *Balagha* (style) used in the above ayat are unique. Allah (swt) is not just saying that He (swt) is pleased with them but that He (swt) too knows what is in the innermost of their hearts and based upon this Allah (swt) is pleased with them and rewarded them with the spoils of this life as well of those of the Hereafter. For this reason, no Ummah that has come from the later generations can achieve the rank of the Sahabah, and the only people who can claim such a level or higher are the *Anbiyyah* (prophets). Hence, the Prophet (saw) said,

"The Companions of my Ummah are like the Prophets of Bani Israel."

In the Tafseer of this Ayah in Saheeh Bukhari, under the section entitled, 'Ghazwat ul-Hudaibiyyah', Jabir Ibn Abdullah (ra) said,

"We were 1,400 Sahabah on the day of (Bayat us) Sajarah."

In Saheeh Muslim Vol 4, pg. 1943, Hadith no. 2496 it is narrated that the Messenger Muhammad (saw) said,

³² Al-Qur'an - Surah Al-Fath, 48 : 18 - 20

'No one (from those) who gave the bayah (oath of allegiance) under the tree will enter hellfire.'

Sheikh ul-Islam, Ibn Taymiyyah, in his book at pg. 572 said,

'Ridha (the pleasure) from Allah is one of His Sifaat (attributes), and therefore has no beginning. Whomsoever Allah is pleased with He (swt) will never be displeased with them. Of those Allah says he is pleased with, he will be in Jannah. And of whoever Allah says that he is pleased with him later, then that is praise, and Allah will never be angry with them after (that time).'

In Kitab Ul-Fasl, Vol 4 pg. 148, it is reported Ibn Hazm said,

'Whomsoever Allah tells us that He knows their hearts and (then) praises them, no one can ever accuse them (in belief, sincerity) else (the doubters) will become Kaafir (disbelievers).'

The above evidences reiterate the fact that the Ulema understand the Pleasure of Allah to be a certification from the Seven Heavens of the trustworthiness of the Sahabah in their belief, actions, understanding and sincerity towards Him (swt) and Islam. However, Allah (swt) allows bestows His Pleasure upon those who follow the way of the Sahabah. He (swt) says,

'And the first to lead the way, of the Muhajireen and the Ansar, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him'

and He hath made ready for them Gardens underneath which rivers flow wherein they will abide forever. That is the supreme triumph.³³

The above ayah is promising the same reward bestowed upon the first Sahabah, to those who came later (whether then or now) but followed them in their way of Islam (i.e. how they fulfilled the duties and understood Islam). In other ayat, Allah (swt) makes distinctions between the Sahabah dividing them into three,

"And (it is) for the Muhajiroun who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His Messenger. They are the Truthful."³⁴

The first amongst the Sahabah were the Muhajiroun who embraced Islam whilst in the early period of Makkah. When the call was made by Allah (swt) to make *Hijrah* (migration) to Madinah, they had to leave behind their worldly possessions in the form of businesses, houses, families and, for some, even their wives and children. Allah (swt) testifies that this group of Sahabah are Truthful, both to Allah and to their covenant with Him. Can anyone then come afterwards, and say that they are not so, except the liar or the one who denies the Qur'an?

³³ Al-Qur'an – Surah At-Tauba, 9 : 100

³⁴ Al-Qur'an – Surah Al-Hashr, 59 : 8

"And (for those) who before had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts, for that which they have been given, but prefer them (emigrants) over themselves even though they were in need of that. And whomsoever is saved from his own desires, such are they who are successful."³⁵

The second grouping from amongst the Sahabah is mentioned here - Allah (swt) is addressing the Ansar. They were the supporters, since they provided the support for the establishment of the Islamic State in Madinah and also provided for all the needs of the Muhajiroun once they had settled in Madinah. Such was their love for Islam, that they offered the Muhajiroun whatever they needed in terms of housing, money and in some cases, their own wives. Because of these actions Allah (swt) called them, "*they who are successful.*" Despite our separating the Ansar and the Muhajireen in this example, we have seen how Allah (swt) was pleased with both of them together during the Bayat ur-Ridwaan under the tree.



³⁵ Al-Qur'an – Surah Al-Hashr, 59 : 9

"And those who came (into the faith) after them say, 'Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art full of Kindness, most Merciful.'"³⁶

The last group of people are those who entered the Faith of Islam after the Muhajiroun and Ansar. Their attribute is that they ask for forgiveness for themselves and for those before them. They ask Allah (swt) to remove any animosity and hatred towards the believers. Allah (swt) has also said that the Sahabah are those who hate corruption and disbelief and, because of this, they remain on the correct path. He (swt) says,

"...but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are rightly guided."³⁷

Allah (swt) also orders the Messenger Muhammad (saw) to consult the Sahabah in their affairs. He (swt) says,

³⁶ Al-Qur'an - Surah Al-Hashr, 59 : 8 - 10

³⁷ Al-Qur'an - Surah Al-Hujurat, 49 : 7

'...It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).'³⁸

Would Allah (swt) ask the Messenger Muhammad (saw) to consult with a treacherous and disloyal people? Again the answer is clearly in the negative! In addition to this, we find Allah (swt) in many a place in the Qur'an reminding us about the level of sacrifice the Sahabah were willing to offer to be believers, such that they would even sacrifice their own families. Allah (swt) says,

"You will not find people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even

³⁸ Al-Qur'an – Surah Al-Imran, 3 : 159

though they be their fathers or their sons or their brethren or their clan. As for such, He hath written Imaan upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! Is it not Allah's party who are the successful?"³⁹

It has been reported on the authority of both Ibn Omar and Ibn Abbas that the '*Spirit from Him*' is the '*Nasrullah*' or the support from Allah. Because of this great sacrifice, Allah (swt) has sealed their hearts with Imaan and promised them inheritance of the Jannaat in the Hereafter.

Battle of Hunayn

We will digress a little here to relate a matter which is oft-cited by the enemies of Islaam to cast doubt upon the character of the Companions of Muhammad (saw). In the year eight after Hijri, the Prophet and his Companions went forth to fight the Mushrikeen at the battle of Hunayn. The people of Makkah, who had only recently joined the Prophet (saw) in this battle, were fresh from their pagan beliefs and rituals. During the days of idolatry, some tribes of Arabia used to venerate a large tree known as Dhat-u-Anwat; under which they would stay for a day suspending their weapons on its branches and offering sacrifices beneath it seeking blessings for victory.

When these men were traveling together with the army of the Prophet (saw), they happened to chance by a big shady tree, which reminded them of the one they had adored in the past. They requested the Prophet (saw) as reported on the authority of Waakid al-Laythi,

³⁹ Al-Qur'an – Surah Al-Mujadilah, 58 : 22

"Make us a tree, as we used to have Dhat-u-Anwat, O Messenger of Allah." The Prophet (saw) replied, "Allahu Akbar (God is Great!) He who holds my life in His hand, you say what the people of Moses said to him. Verily, you would follow every custom of the people before you."

The Prophet (saw) was recalling the story of Musa (as) and his people when Allah (swt) saved them from the *Firaun* (Pharaoh), as Allah (swt) relates in the Qur'an,



"And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said, 'O Moses! Make for us a god even as they have gods'. He said, 'Lo! ye are a folk who know not. Lo! As for these, their way will be destroyed and all that they are doing is in vain'. He said, 'Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?'"⁴⁰

It is known from Islaam that seeking blessings from things that cannot benefit nor harm us is *Shirk Akbar*, (the Greater form of Association with Allah (swt) which leads one to leave Islaam if certain conditions are met) unless specified by Islamic Texts e.g. the Black Stone. Therefore, by citing this example, the enemies of Islaam want to suggest that the

⁴⁰ Al-Qur'an – Surah Al-A'raf, 7 : 138 - 140

Companions, despite their closeness to the Prophet (saw) and his presence amongst them, still wanted to perform acts of *Shirk* as they had done in the past. These accusations by both the heretic Shia Raafidha and Orientalists are aimed at creating suspicion amongst the people about the character of the Companions of the Prophet (saw). However, if one delves into the matter with an open unprejudiced mind and with a sincere desire to find the truth, one finds a different reality.

The Prophet (saw) conquered Makkah on the 13th of Ramadan and then went on to conquer Hawaazin, at the battle of Hunayn, on the 5th of Shawaal, only fifteen days later. Of those who went to fight with him, were people who had only just embraced Islaam after the fall of Makkah and these were those who requested the Prophet (saw) for a tree similar to that of Dhat ul-Anwat. There is no question therefore, that they have the excuse of *Jahl* (ignorance) in this matter, and consequently, we find the Prophet (saw) reprimanding them and advising them with harsh words; since he (saw) considered the matter of great importance. It is also important to highlight that the request for such a tree was also not made by the Sahabah who had embraced Islaam in Madinah, or prior to that, but was made because of their ignorance in the matter.

Muhammad bin Abdul Wahhab in his Kitaab Ul-Tawheed has said,

'It has been said regarding those who are still familiar with the Kufir way of life, that this is evidence that only they, who are new Muslims, can be excused because of this. The one who moves from falsehood (to Islaam); his heart is used to it and (if he) is transferred (to Islaam) suddenly, some of the falsehood will still remain there.'

Al-Mujtama al-Madinah – The Madinan Society

It is important that we mention here some of the types of people who were present at the time of the Islamic State in Madinah with the

Messenger Muhammad (saw). This is so that we are aware from whom we should take our Religion and whom we should not. This will also highlight through *adillah* (evidences) that there is a clear distinction between the Sahabah and the Munafiqeen; although some heretical sects of Islam such as the Raafidi Shia, are oblivious to this;

1. The first citizens of the Islamic State were the Muhajiroun and the Ansar. Allah (swt) mentions the Companions and the Prophet here as being promised the *Khiraat* (good things) and as being the *Muflihoun* (triumphant).



'But the Messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful. Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.'⁴¹

2. Allah (swt) makes a distinction between the Sahabah who were of the Muhajiroun and that of the Ansaar with those who embraced Islam later. He (swt) says,

⁴¹ Al-Qur'an – Surah At-Tauba, 9:88 - 89

*'Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised good. And Allah is informed of what ye do.'*⁴²

In the Tafseer of Ibn Juraair, upon the authority of Mujaahid, it is narrated that the word "*Al-Husna (good)*" is al-Jannah (paradise). Therefore, from the above ayah we can conclude that there are two ranks from amongst the Sahabah, those of the Muhajiroun and Ansar and those that entered Islam after the '*Victory*' (the conquering of Makkah). Despite the distinction in status, Allah (swt) informs us that both will take paradise in the Hereafter. Thus, those who entered Islam after the conquest of Makkah, such as Mua'wiyyah ibn Abu Sufyan (ra) and others who were from amongst the Sahabah, will enter paradise as promised by Allah (swt), despite the assertions of the heretic Raafida Shias otherwise.

It is reported in the book, Kitab Ul-Fasl by Ibn Hazm, Vol 4 pg. 148-149, regarding the above ayat that he said,

'This proves that all the Sahabah are Ahl ul Jannah'

3. The third type of people who resided within the boundaries of the Islamic State in Madinah were the Bedouin Arabs or *al-A'raab al-Muslimeen*. Concerning them, Allah (swt) says,

⁴² Al-Qur'an – Surah Al-Hadid, 57 : 10

*"And of the Bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allah's Cause as means of nearness to Allah and a cause of receiving the Messenger's invocations."*⁴³

Allah (swt) also says about them,

*"And there are others who confess their own sins mixing their good deeds with bad."*⁴⁴

The Bedouin Arabs were those who lived in Madinah and had embraced the Islamic faith, but who did not accompany the Prophet (saw) most of the time. Their deeds were such that they would often make mistakes and commit bad deeds, but would do the good deeds, seeking forgiveness for their mistakes.

4. The last type of people where the *Munafiqoon* (hypocrites) from the people of Madinah and from the Arab Bedouins. Allah (swt) addresses them,

"And from among the dwellers of the desert around you, some are hypocrites, and so are some from among the people of Madinah; they are stubborn in hypocrisy; you do not know

⁴³ Al-Qur'an – Surah At-Tauba, 9 : 99

⁴⁴ Al-Qur'an – Surah At-Tauba, 9 : 102

them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement.”⁴⁵

In summary we can see that there were four types of people in the Madinan society, the Sahabah, including those of the Muhajiroun and the Ansar, and within them were those who embraced Islam first and those who embraced it later, then there were the common Bedouins, who were Muslim, and lastly the Hypocrites from amongst the Bedouins and the other residents in Madinah. Thus, not all of the people of Madinah were considered the Sahabah of Muhammad (saw).

Trustworthiness of the Sahabah

There are some heretical Islamic sects that have arisen during various times during Islamic history, who have made various claims and allegations regarding the trustworthiness, uprightness and credibility of the Sahabah, for purely political reasons. Despite the presentation in this work of various clear-cut, unambiguous texts from the Qur'an regarding the Sahabah, these sects still persist in their lies. We will present here the sayings of Muhammad (saw), in advising us how to deal with his Companions and some of the sayings from the Ulema of the Salaf on this matter. Allah (swt) says in the Qur'an,

‘Indeed! those who recite the Book of Allah, and establish Salat (worship), and spend of that which We have bestowed upon them secretly and openly, they look forward to imperishable gain.’⁴⁶

⁴⁵ Al-Qur'an – Surah At-Tauba, 9 : 101

⁴⁶ Al-Qur'an – Surah Fatir, 35 : 29

It is reported in Kitaab ul-Isti'aab, Vol 1 pg. 6 and by Ibn Katheer that Imam Malik is reported to have said,

"Those of the People of the Book living in Al-Shaam (Syria, Palestine, Lebanon), have said that those people (the Sahabah) are better than the companions of Eesa (as)."

This is referring to the incident when Umar bin Khattab (ra) entered Jerusalem, and the Priests recognised his description as being present in their own scriptures. And also Allah (swt) saying, *"The mark of them (Sahabah) is on their foreheads from the traces of prostration; this is their example in the Torah and the Injeel."* This shows that even the disbelievers recognised the Companions of the Prophet (saw) as being distinct from other nations. Allah (swt) also links belief in Islam with asking for the Sahabah's forgiveness and the removal from our hearts of any hatred towards them. He (swt) says,

"And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art full of Pity, Merciful."⁴⁷

It is recorded by Ibn Katheer in his Tafseer, Vol 4 pg. 339 that Imam Malik referred to the above ayah and concluded,

'Anyone who swears against the Sahabah will not receive a portion of the booty because he does not fit the description of those in the Qur'an.'

⁴⁷ Al-Qur'an - Surah Al-Hashr, 59 : 10

Furthermore, it is reported that Imam Malik said,

'No one who does not believe that Abu Bakr was the first Khalif will take booty.'

Regarding the above ayah, it is reported in Ibn Haakim Vol 2, no. 3483, that Saad ibn Abi Waqqas (ra) said

'People are on three levels. Two (of these) statuses have passed, and only one remains. The best thing is to be upon the status that remains.'

Umm ul-Mu'mineen (Mother of the Believers) Aisha (ra) is reported to have said, in Saheeh Muslim, Hadith no. 3022 that

'Those Khawaarij have been ordered to make Istighfaar (ask forgiveness) for the Sahabah; yet (despite this) they swear against them.'

It can be concluded from the above statements that the least Allah (swt) has ordered us to do in relation to the Sahabah is to ask for forgiveness for both ourselves and them, and also to ask Him (swt) to remove any hatred we may have towards any one of them. Let alone to swear against them or accuse them in their honour.

Furthermore, Allah (swt) did not only oblige the Messenger Muhammad (saw) to teach the Sahabah their Deen (religion, way of life) but also to act mercifully towards them,

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*"You are so kind with them, if you were harsh they would leave you, always be kind with them, ask forgiveness for them and consult with them and when you decide to do, Allah likes those who have tawakkul, if Allah grants you victory no one will defeat you."*⁴⁸

And in Surah Ash-Shu'ara Allah (swt) says

*"And be kind and humble with the believers who follow you."*⁴⁹

If Allah (swt) is ordering the best of creation to have mercy, kindness and humility towards the Sahabah, then who are we to go against this order? Rather, the one who does not fulfil this order, and instead persists in cursing and swearing at the Companions, for them there is no abode except the Hellfire. It is reported by Mujaahid upon the authority of Ibn Abbas (ra) in Imaam Ahmed's Fadaa'il as-Sahabah, that when Ibn Abbas (ra) met the Khawaarij he said,

'Do not swear at the companions of Rasoul Allah, anyone of you who falls victim to this will go to the fire. Concerning them when they fight each other, both of them are promised Jannah. When they fight they will both be forgiven'

⁴⁸ Al-Qur'an – Surah Al-Imran, 3 : 159 – 160

⁴⁹ Al-Qur'an – Surah Ash-Shu'ara, 26 : 215

It is recorded in Saheeh Muslim, Hadith no. 2541 and Hadith no. 2673, that Abi Saeed Al-Khudri (ra) said that,

'Between Abdul Rahman Ibn Awf and Khalid bin Waleed there was an argument and Khalid dispraised Abdul Rahman, to which the Messenger Muhammad (saw) said; 'Do not dispraise nor swear against any of my companions, if any one of you were to spend the equivalent of the mountain of Uhud in Gold, he will never reach a small amount (in weight) in comparison to them.'

This above example is important because it highlights three important issues, firstly, that the Prophet (saw) called those who embraced Islam earlier than the other Sahabah as 'His Companions', secondly that the Prophet (saw) forbade swearing against the Companions and lastly that the reward of one of the latter Companions such as Khalid bin Waleed, cannot reach the level of reward of the earlier Companions such as Abdul Rahman ibn Awf⁵⁰. This has implications for us as well; since the Prophet (saw) was protective of his Companions even amongst themselves. Who are we then, in this day and age to comment upon or slander any of the Sahabah?

⁵⁰ It is recorded that Abdul Rahman Ibn Awf embraced Islam in Makkah during the second year of Prophethood. Whereas Khalid bin Walid fought against the Muslims in the Battle of Uhud and only (in comparison) entered into Islam following the treaty of Hudaibiayah.



CHAPTER 4

More Virtues of the Sahabah

It is recorded in Saheeh Bukhari, Hadith no. 3560 upon the authority of Umran Bin Hussain (ra), that the Messenger Muhammad (saw) said,

*"The best of my Ummah are in my time and those who follow them and those who follow them' and Umran commented: 'I don't know if he said two or three."*⁵¹

Abi Musa Al-Ashari (ra) stated that the Messenger Muhammad (saw) said,

"When the Nujoom (security for the heavens) is gone, I will be the security for my Companions, and if I leave, my Companions will take what they have been promised. My companions are the security for the whole Ummah, and when my Companions are gone, my Ummah will face all they have been promised."

It is recorded in the Musnad of Imaam Ahmed, an-Nisai and Ibn Majah upon the authority of Umar Bin Khattab (ra), that the Messenger Muhammad (saw) said,

"Honour my companions for they are the best among you."

⁵¹ Hadith no. 2535 in Saheeh Muslim clarifies this matter, stating the best of generations to be the first three.

In the Musnad of Imaam Ahmed Vol 1 pg. 81 and Ibn Abi Sheebah, Vol 12 pg. 178, it is narrated from Ibn Abu Aasim and Abu Na'eem, that the Messenger Muhammad (saw) said,

"You will always be good as long as those who saw me and accompanied me are amongst you (i.e. the Sahabah). By Allah! you will always be in goodness as long as there are among you the ones who saw those who saw me and accompanied me (i.e. the Tabi'een)."

It is recorded that Anas Bin Malik (ra) said that the Messenger Muhammad (saw) said,

"A sign of Imaan (belief) is to love the Ansaar and a sign of Nifaaq (hypocrisy) is to hate the Ansaar."

In Saheeh Bukhari, Vol 7 pg. 113, it is narrated from Bara Ibn Azib that the Messenger Muhammad (saw) said,

"No one loves them (Sahabah) except the mu'min (believer) and no one hates them except the munafiqeen (hypocrite)."

Before Ammar Bin Yaasir (ra) proceeded to one of the battles, he said,

"Tomorrow we will meet the Prophet (saw) and his Companions (in Jannah) if we die."

In summary, as we have described previously, the mission of the Messenger Muhammad (saw) in relation to the Sahabah is in accordance to the following ayat [2:129] and in [62:2]; that is to teach the Sahabah the Qur'an and Sunnah and to be gentle towards them. We cannot thereafter imagine that the Messenger Muhammad (saw) did not fulfil his mission or his duties towards them; especially in view of the

fact that Muhammad (saw) said thrice, “*By Allah! (I ask you) did I not fulfil my task?*”

In addition, any attack against the Sahabah is an attack directly against the Messenger Muhammad (saw). After all the honour bestowed upon them through the Qur'an and the sayings of Muhammad (saw) - how can anyone reject the Sahabah, and claim hypocrisy and deceit for them?

For the Raafidi Shia to justify their claims against the Sahabah, they had to invent the Kufr concept of *Al-Bidaa* - which states that after Allah (swt) realised that He (swt) was mistaken regarding the Sahabah, He (swt) had to change His (swt) decision regarding them. Allah is free from their lies and accusations!



CHAPTER 5

The Implications of Attacking the Companions

We have only briefly mentioned some of the heretical sects in Islam that hold contempt for the Sahabah despite the multitude of evidences against them. However, it is important to explain a few consequences and ramifications of clinging onto this false *minhaj*;

1. If the gates are open to allow criticism of the Sahabah despite the evidence to the contrary, we are allowing direct criticism of the Messenger Muhammad (saw) because they were his Companions. He (saw), as agreed upon by all the Islamic sects, was the head of Islamic learning and education (*Tarbiyyah wa Ta'leem*) and the ‘Guider’ to the truth. If he (saw) wasn’t able to guide and convince his (saw) companions after twenty-three years of accompaniment, since they reneged upon his death according to the heretics, then surely he (saw) would have failed in his mission, which is clearly not the case.

2. By attacking the Sahabah, we find ourselves attacking the *Seerah* (Prophetic Biography) and the *Sunnah* (Prophetic Traditions) indirectly as well. This is because the Sahabah were the ones who received the narrations from the Prophet Muhammad (saw) and then transmitted them. If they are untrustworthy, then how can we take our *Deen* from them?

3. By permitting such criticism to be levelled against the ‘Best of Generations’, we leave ourselves open for people to comment, ‘How can we have unity when the Sahabah did not have unity?’ or ‘How can we establish the Khilafah when the Sahabah disagreed amongst themselves regarding it?’ or ‘Who are you in comparison to them?’
4. Some of the latter day *Khalaf* claim that the *Qur'an*, *Sunnah*, *Ijmaa'* *As-Sahabah* (agreement of the Sahabah) and *Qiyyas* (juristic analogy) are the only *Adillah al-Ijma'liyyah* (General Evidences); consequently, they reject the sayings of the individual Sahabah, in terms of their understanding and actions, unless it is in the form of the *Ijmaa'* between them. Unknowingly, this is a conceited attack upon the Sahabah, since it is effectively saying that, nowadays, we can extract the *Hukm* (ruling) from the Divine texts without the understanding of any of the Sahabah. Thus, some of these latter day scholars say, ‘*They (the Sahabah) were the first Muslims (Aslam) but we are the Ahkam (wise)*.’ To say that only the agreement of the Sahabah is acceptable and to claim that this is the ‘Way of the Salaf’ is incorrect. In fact, the four Imaams (*A'immat ul-Madhaahib al-Arba'a*) never said this. Indeed, Imaam Malik took *Ijmaa'* *Ahl ul-Madinah* (consensus of the people of Madinah) as part of his *Usul* (foundations of the Fiqh), Imaam Shaafi said the *Qawl ul-Salaf* (sayings of the pious predecessors i.e. Sahabah, Tabi'een) must be taken as evidence and Imaam Abu Haneefah included *Ijmaa'* *Al-Ummah* as part of his *Usul*.
5. If we permit the attacking of the Sahabah and the baseless accusations that some Heretic Sects level against them, then we will leave ourselves open for the enemy to attack Islam. If the Sahabah were the best generation and they were unable to implement Islam as a totality, then the enemy can say that Islam is ‘good but impractical because it was never really implemented nor did the Prophet leave any workable structure.’ Evidence for this implication can be found by

looking at the Orientalist books and noting how they attack Islam through the proclamations of the Raafidi Shi'a.

6. By attacking the Sahabah, a culture of mistrust and contempt for all the Islamic History is construed. All of the Islamic heritage and civilisation from the different periods of Islamic rule would be distorted since who are the *Abbassids* and the *Ammawis*, in comparison to the Sahabah! They do not have any Divine texts exonerating them, nor testifying to their truthfulness and sincerity.

The Islamic Verdict on Speaking About the Sahabah; Swearing or Belittling Them

One of the characteristics of Ahl ul Sunnah Wal Jammah is that they do not speak of their own desires, but follow the divine texts to the tee. Consequently, with regards to the Sahabah, they do not speak about them with any bad or corrupt terms; rather they will always confirm Allah's Pleasure with them (by saying *Radia Allahu An'hum Ajma'een*) after they mention them, since Allah (swt) has said about us, the *Khalaf* (people who came later),

'...And those who came (into the faith) after them say: 'Our Lord Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancor toward those who believe...'⁵²

He (swt) has also said,

'And the first of the believers from Al-Muhajiroun and Ansaar and those who follow them... Allah is pleased with them and they will be pleased with Him. He has prepared gardens for them under which rivers flow...'⁵³

It has been reported on the authority of Abdullah Ibn Masoud (ra) as narrated by Mu'jam At-Tabarani Vol 2 pg. 78, Kitaab al-Hulya Vol 4 pg. 108 as well in the Silsilah of al-Albaani Vol 1 pg. 44 that the Messenger Muhammad (saw) ordered us,

'If my Companions are being spoken about, hold your tongue (i.e. refrain from speaking anything bad) and whenever you speak about destiny hold your tongue'

Abu Na'eem al-Hulya in Kitaab ul-Hulya elaborates upon this,

"This means neither to talk (bad) about them nor any of their errors, but to speak about their own goodness. If you desire to speak about their deeds in relation to their disputes, hold your tongue and direct it to the best' for example by saying Mua'wiyyah had on his Ijtihaad people of Badr and Aisha (ra) (i.e. great and knowledgeable personalities) whilst the Haqq was with Ali (ra). This is because Allah has praised them and therefore it is a sin to dispraise them."

⁵² Al-Qur'an - Surah Al-Hashr, 59 : 10

⁵³ Al-Qur'an - Surah At-Tauba, 9 : 100

Furthermore, it is reported in the Musnad of Imaam Ahmed and in Sunan at-Tirmidhi that the Messenger Muhammad (saw) said,

"Fear Allah with (or in relation to) my Companions."

One of the Ulema from Ahl us-Sunnah Wal Jama'ah, Ibn Abu Zaid Al-Qayrawaani, has said regarding the Sahabah,

"Our Salaf (pious Ulema from the first generations) never spoke about the Sahabah except with the best Zikr (remembrance) and they held their tongues and they are the best (of people) to hold their tongues against. We should think about them (only with) the best thoughts."

So the principle taken by Ahl Sunnah Wal Jama'ah in relation to the Sahabah is to testify for them what Allah (swt) and His Messenger (saw) has testified and not to exaggerate in this, nor to harm them in any way by attributing lies or falsifications to them.

However, it is known from history that the Sahabah did have disputes amongst themselves so how should we, as Ahl Sunnah Wal Jama'ah, view these?



CHAPTER 6

The Disputes Between the Sahabah

Whenever an example is cited regarding the disputes between the Sahabah, the oft quoted example is that of the Battle between Mua'wiyyah and Ali (may the Pleasure of Allah be upon them both), which included the Battles of Sifeen and that of the Camel. As you can appreciate from any battle, the propaganda before and after the war is sometimes the most important aspect of the war. As a result, many false reports, exaggerations and misinformation are transmitted from supporters of both sides of the factions. In addition to this, people who were not part of the original battle, but who had political reasons in favouring one side or another will also usually disseminate and add to such false propaganda to aid their own causes. In view of this, anybody who wants to be just must investigate the sources of much of the narrations thoroughly. This includes investigating their *isnaad* (chains of transmission) and their *raawies* (reporters) but all this must be done in light of the fact of the praise of the Companions by Allah (swt) etc. This is because Allah (swt) has said,

“O you who believe! If a Faasiq comes to you with a report, verify it, lest you harm a people in ignorance, then be sorry for what you have done.”⁵⁴

This ayah orders the believers to verify any news they receive. If the Sahabah are the best of the believers, definitely those who speak about them are not better than them; hence verification of their news is even more necessary. It has been recorded by the Ulema of Ahl Sunnah such as Imaam Ahmed Ibn Hanbal in Kitaab us-Sunnah, Abu Abdullah Ibn Batal Al-Akbur, Abu Usmaan As-Saabuni in Aqeedah Ashaabul Hadith, Al-Qurtubi, Al-Hasan Al-Basri in Aqeedah Tahawiyyah and Imaam Bukhari, after quoting the above ayah, that,

“Verification is one of the attributes of Ahl ul Haqq (people of Truth).”

So we must first question where we find most of the reports regarding the battles between the Sahabah. The answer is that they are found first and foremost in the books of *Taarikh* (history). Much of what is recorded in the books of history, Islamic or otherwise, are statements and proclamations about events without any narrators or chains of transmission, thus not allowing any form of verification. The Ulema of Ahl Sunnah Wal Jama'ah have dedicated many books to the subject of the greatest reporters of lies and fabrications, in their '*Ilm ul-Rijaal*' the Science of People (i.e. narrators). An example of this is Imaam Bukhaari's, *Minhaj us-Sunnah* which records Abi Mukhnif Loot Ibn Yahya, Hisham bin Muhammad bin Al-Saa'ib Al-Kalbi and people of their ilk, whose sayings comprise most of what is written in *Tarikh At-Tabari*, as liars. This book is oft quoted by the Heretic Raafidi Shia sect to justify their perspective on the Sahabah. It is reported that Sheikh ul-Islam, Ibn Taymiyyah said,

⁵⁴ Al-Qur'an – Surah Al-Hujurat, 49 : 6

"And the 'Aqeedah of Ahl ul-Sunnah Wal Jama'ah is to cease talking about the disputes of the Sahabah because all the athar (sayings) reported about their defections are either lies, fabrications, (or have been) added to, (or information which has been) deleted from and out of context. What remains of the Saheeh (correct reports) have excuses regarding them, either they (the Sahabah) are Mujtahid who get two rewards or one reward (if they have the wrong Ijtihad)."

Imaam al-Hasan al-Basri, one of the A'immah of Ahl ul-Sunnah Wa al-Jama'ah said,

"This fighting was witnessed by the Companions of the Messenger Muhammad (saw) and we were not present, and they have knowledge and we are ignorant, they gathered together and we follow, they differed and we stand in the middle (between them)."

How Ahl-Sunnah Wal Jama'ah View this Matter

The Ulema from Ahl Sunnah Wal Jama'ah are unanimous in their approach of the disputes between the Sahabah in light of the Qur'an and the Sunnah and the praise about them contained within. In view of this, they understand the disputes between the Sahabah as being a matter for *Ijtihaa* (Juristic Understanding and thus leading to differences) and not one of a desire to sow hatred, dissention and vying for power. Hence, we find such statements from the Ulema of Islaam as;

Imaam Al-Qurtubi is reported to have said,

'It is not allowed to attribute to any of the Sahabah that they made a definite decisive mistake because all they did was ijtihad and therefore, it is not intentional. Rather Allah decided that they would fight each other. They are all Imaams (people of guidance, leaders) for us, and we worship Allah by not talking about their disputes and not mentioning them except with the best of Zikr (remembrance). This is because of

the sanctity of their Companionship and because the Messenger Muhammad (saw) forbade us from swearing at them and because Allah informed us that He (swt) forgives them all. So what would the reason be to speak about them?’

Once, it was asked of Imaam Shaafi,

‘What do you think about the fighting between Ali and Muawiyyah?’
He replied, ‘Both of them are on the Haqq (correct, right) and the Haqq is close to both.’ He then caught his tongue and refrained from speaking further.

It was said to Imam Ahmed,

‘O Ahmed! What are your views about what happened between Ali and Mu’awiyyah (may Allah be pleased with them both)?’ To which he replied ‘I speak only good about both of them.’

On one occasion, Omar Bin Abdul Aziz was asked about the fighting between the Sahabah, to which he replied.

“That is blood which Allah purified me from participating in. Should I not purify my tongue from speaking about it. The example of the Companions of the Messenger Muhammad (saw) is like that of the eye; the best cure being for the eye not to touch it.”

Abu Usmaan As-Saabuni said

‘People of Ahl ul-Sunnah Wa al-Jama’ah say that we must stop talking about their disputes and not mention anything that could contain defections or shortcomings, and they ask forgiveness for all of them and have muwalaat with them all.’

Batal Akburi in the book Kitaab ul-Aqaa'id is reported to have said,

'We have been obliged not to speak about the disputes of the Companions of the Messenger Muhammad (saw) since they will get all the fadl (blessings) and Allah will forgive them. Allah (swt) asks you to seek forgiveness for them and obliges this from the sayings of the Messenger Muhammad (saw) (as well). Allah knows that they will fight each other and they are the best over all other creations, and whatever happened between them Allah has forgiven.'

Hence, we find the scholars of Islaam such as Imaam Bukhari as recorded in Minhaj us-Sunnah, Vol 6 pg. 305 and also in Vol 5 pg. 72 and Imaam Nawawi in Sharh Muslim, addressing this matter of Ijtihaad and further elaborating upon it,

"If we are to talk about the disputes between the Sahabah then we find there to be three types of Mujtahid (Juristic Understanding),

- (i) *The first Ijtihad is that the Haqq (truth) is with them and remains with them. Thus, the one who differs is baaghi (i.e. on the wrong ijtihad). As they have the Haqq, consequently they must stand against those who differ, since it is not allowed to remain silent about the baaghi and do nothing*
- (ii) *That the other side is upon the Haqq and they themselves have become the baaghis; thus they need to stand on the other side (i.e. change sides)*
- (iii) *They have doubt about both sides, for example like Saad Ibn Abi Waqqas - who were confused and saw both on the Haqq."*

Some Facts about the Dispute between Mu'awiyah and Ali (ra)

We find amongst some heretic Islamic sects, the claim that Mu'awiyah bin Abi Sufyaan (ra) and those who fought with him desired to usurp

the seat of the Khilafah from Ali (ra) as they held contempt, jealousy and hatred towards him. This they claim was the ‘real’ reason why they started the fighting. To support this view, they scour the books of history and take any disparaging narrations they can find with respect to the Sahabah, irrespective of the level of authenticity or trustworthiness of what is reported. As we have previously mentioned, this is not the *Minhaj* or way of the Believers, as Allah (swt) has ordered us to verify news lest we attack and harm people without evidence. Hence we will present a few facts about the dispute between the aforementioned Sahabah;

The first and most important fact is that the battles between Mu’awiyah and Ali (ra) were not because of Mu’awiyah’s (ra) supposed desire for power, nor for the office of the Khilafah. Rather, the dispute was regarding bringing the perpetrators who had killed the third Islamic Khalifa, namely Uthman ibn ‘Affan (ra) to justice. Ali (ra) saw himself fit for this task since he was the Khalifa; whereas Mu’awiyah (ra) was the only remaining relative of Uthman (ra) and wanted to seek immediate revenge. As reported in Bukhari Vol 13 pg. 36, Imaam Al-Dhahabi and by Muslim, a man by the name of Al-Khawlani came to Mu’awiyyah (ra) and asked,

‘Are you in dispute with Ali or are you with him?’ To which he replied: *‘By Allah I know he is better than me and more eligible for leadership than me – I am the son of Usmaan’s Amma (uncle) and there is no one left from his family who is a blood-relative but me – go to him (Ali (ra)) and tell him to give me those who killed Usmaan’*

The result of this request as recorded by Ibn Katheer, in his al-Bidaya wa Nihaya was,

'When the rebels against Usmaan were not handed to Mu'awiyyah, the people of Al-Sham decided to fight (and mobilise) against Ali with (on the side of) Mu'awiyyah'

The second important fact is that at that time, there were not many Companions of the Prophet (saw) left. Although, some of the most important and influential ones such as Talha, Zubair, Ali and Mua'wiyyah were still alive. Many enemies of Islam want to exaggerate the numbers of Companions present such that they can make collective *takfeer* (ex-communication) of the Sahabah. It is reported by Abdullah Ibn Ahmed on the authority of his father, from Abu Daoud and Ibn Sireen that Ibn Sireen said,

'The fitnah has spread everywhere that the Companions of the Messenger Muhammad (saw) were 10,000. Yet only one hundred actually turned up in reality, never reaching even thirty (people) on both sides'

The third important fact is that Umm ul-Mu'mineen A'iesha⁵⁵ (ra), did not expect the dispute to escalate into a full scale battle. It is reported by Imaam Zuhri in Vol 2 pg. 177, that Aisha (ra) said,

'I never thought there would be fighting between the people and if I knew that fighting would have resulted, I would never have put myself in that position.'

⁵⁵ In the Battles of Sifeen and the Camel, we find that A'iesha (ra) had allied herself with Mu'awiyyah against Ali (ra). As a result of this, those of the Heretical Raafidi Shi'a sect label and swear against her often also accusing her (ra) in her honour. Although we will touch upon the Islamic verdict of this, it is important to mention two ahadith from the Messenger Muhammad (saw) with regards to A'iesha. The first of which is, 'Take half your Deen from A'iesha' and the second, 'Fear Allah (swt) in your dealings with A'iesha (ra).'

The fourth important fact regarding the above battles is that not one of the Sahabah who fought held grudges, or contempt for those of the other side. It is reported by Asad Al-Ghaabah as recoded in Ibn Katheer Vol 3 pg. 88 that when Talha⁵⁶ (ra) was killed Ali (ra) began to remove sand from his face saying,

'It is so dear for me to see you Aba Muhammad (his nick name) under the stars of the sky. For to Allah (swt) I refer all my weakness and concerns.'

He then began to cry upon his companion, and used to say, '*I wish I had passed away twenty years before that day.*'

It is also reported that Ali (ra) used to say,

'How lucky are Abdulllah Ibn Omar and Saaid Bin Malik for they never fought anyone. If they were correct (in their standing) they will get reward (for it) and if they were incorrect (then) it is (but) only a small sin'.

It is recorded in Fath al-Bari, Vol 12 pg. 67 that Zubair Ibn Awwam (ra) said regarding the battles,

'Indeed that was the Fitnah (trials and tribulations) we were warned about.' Some people asked him, 'But you participated in it?' He replied, 'Prior to this, we witnessed many positions but we always knew where we stood. I always used to make sure I was with the correct standing; except for this one – I do not know if Allah will accept this (standing) or not.'

⁵⁶ Talha bin Ubaidallah (ra) and Zubair bin al-Awaam (ra) where two of the foremost Sahabah from the Ashaab Rasoolullah. They are from the ten promised Paradise by the Messenger Muhammad (saw) during their lifetimes. Both of whom were with A'iesha (ra) on the side of Mu'awiyyah (ra) against Ali (ra).

When Mu'awiyyah (ra) heard that Ali (ra) had passed away he said,

'Inna lillahi wa inna ilayhi raajioun⁵⁷' and started to cry. People began to say, 'Yesterday you fought (against him) and now you cry?' He (ra) replied, 'I cry for what people are going to miss from his virtues' and in another narration he said, 'You do not know what the people are going to miss from his knowledge.'

It has been recorded regarding Umm ul-Mu'mineen Ai'esha (ra) that when she would reminisce about the Battles of Sifeen and the Camel, she would weep so much so that her *Khimaar* (first part of a women's Islamic dress) would become soaked.

Summary

The U'lema of Haqq and those who seek to discover the truth about any matter would study it from all perspectives based on *al-Adillah Saheeha*. Hence we find that disputes, as detailed above, between the Sahabah were because of differences in *Ijtihaad*, Juristic Understanding, and consequently both will attain reward for their effort, one reward for those whose stance is incorrect and two for those who are correct. However, if we are to take a stance in this matter, we will either judge the dispute and take a stance on one side, or we will end up judging the individual and the personality. As far as judging the dispute is concerned, we leave the matter to Allah (swt) because He (swt) has already forgiven them and as for their *Ijtihaad*, they will all be rewarded, *insha'allah*. Regarding this matter, Imaam Bukhari has mentioned, '*Both are on the Haqq. However, Ali (ra) was closer to it.*' As for our stance towards any particular person, persons or personality, we hold our tongue, since the Prophet (saw) said,

⁵⁷ This is a verse from Surah Baqarah usually recited when one hears of the death of a Believer and means, "*Indeed we are from Allah (swt) and to Allah (swt) we return.*"

“If my Companions are being spoken about, hold your tongue.”

In fact, the root principle adopted by Ahl us-Sunnah Wal Jama'ah is not even to open the subject matter of disputes between the Sahabah. This is what has reached us through the likes of Imaam Ahmed bin Hanbal and others. Unfortunately, the enemies of Islam, those from the Kuffar and others, who have strayed from the correct path, use such matters as the disputes between the Sahabah to sow the seeds of sedition between the Muslims and some of the Companions. We have already mentioned how this is largely to suit their political ends; however, as a result of speaking ill about the Sahabah, they then proceed to swear, lie and even invoke curses upon the Sahabah, including Ai'esha (ra) the wife of the Prophet (saw).



CHAPTER 7

Ahl us-Sunnah Wal Jama'ah on Swearing against the Sahabah

So the question then arises - what is the stand of Ahl ul-Sunnah Wal Jama'ah on swearing at or insulting the Sahabah? Since there are different types and levels of Sahabah each swear or curse upon them takes a different *ahkaam* (ruling). We are agreed that people swear or invoke curses upon someone to either put them down or belittle them, such that they and their opinions become worthless, or to hurt and insult them. We will now address a number of questions pertaining to this subject.

What is the hukm to swear against any or all of the Sahabah or call them apostates?

Anyone who does this becomes *Kaafir*, a disbeliever. Whether he does so for all or some of the Sahabah; for example if he were to say '*Abu Bakr and Omar are Kaafir*'. This is the verdict by consensus of the U'lema of Ahl ul-Sunnah Wa al-Jama'ah and is derived as a result of the following:

(i) If we call any or all of the Sahabah Kaafir then what they have transmitted to us from the Qur'an and Sunnah automatically becomes invalid and hence the whole basis of the Deen of Islaam will disappear; since one does not take his Deen from disbelievers. The U'lema of Hadith have laid down a principle in I'l'm ul-Hadith that '*dispraising the*

narrator necessitates dispraising the narration (they carry)’. Since the Sahabah carried naught else but the Prophetic Traditions and the Qur'an al-Kareem this necessitates *Takzheeb* (denial) for the Qur'an.

If we were also to swear against or declare apostate some or all of the Sahabah, we would then also be denying the clear-cut texts from the Qur'an and the Sunnah (as mentioned prior) that sing their praises and their forgiveness in this life and the Hereafter. Indeed the ayaat of *Taskiyyah* (providing reference and purification) are so unambiguous that the Raafida Shia, essentially acknowledging this fact, have to claim that Allah (swt) changed his mind regarding them later!!

Swearing or cursing the Sahabah causes direct harm to the Messenger Muhammad (saw) because they were his Companions who spent most of their time with him. By accusing and cursing the students of the Messenger Muhammad (saw) we are in fact also cursing the Prophet (saw) himself as he (saw) taught, educated and cultured them. If we say that upon his (saw) death, his Companions reneged on his teachings then in fact we are saying that the Prophet (saw) failed in one of the most important aspects of his purpose, that of passing Allah's (swt) message to the people. In fact, no-one who claims to be a Muslim, can ever say such things plainly. However, in reality, the consequences of cursing the Sahabah insinuate this.

Imam Al-Haythami wrote in ‘The Burning Lightning’ pg. 379,

‘The consensus has been established that the one who swears at the Sahabah, whether all or some, becomes Kaafir, Kufr Akbar⁵⁸ (the Greater Kufr). This is Ijma of the second and third generations.’

⁵⁸ Kufr Akbar, This is the type of Kufr that, when committed, takes one outside the fold of Islam. It is classified into five categories; 1. *Kufr Al-Takzeeb* – This is the kufr of disbelieving or denying the existence of Allah (swt). 2. *Kufr Al-Ibaa wal-Ikstibaa* – This is the kufr or rejection and of pride. Those people who cannot forego the religion of their

Sheikh ul-Islaam, Ibn Taymiyyah, similarly wrote in the ‘Sharp Sword’ pg. 586-587,

‘As for those who exceed the limit and claim (like the Shia) that the Sahabah became apostates after the Messenger Muhammad (saw), except for a few or that they all became Faasiq (evil-doers), there is no doubt that they are Kaafir⁵⁹ because they disbelieve in what the Qur'an has mentioned in many places. This is known from Islam by necessity.’

(ii) One of the signs of the disbelievers (*Kufaar*) Allah (swt) has informed us about is that they hold animosity towards the Sahabah. In the Qur'an, Allah (swt) says,

‘... Such is their likeness in the Torah and their likeness in the Gospel like as sown corn that send forth its shoot and

forefathers or for some other reason reject to obey Allah (swt) simply out of pride. 3. *Kufr As-Shakh* – This is the kufr of doubting and conjecture. It is where someone has doubt in any one of the six pillars of Imaan. 4. *Kufr I'raadh* – This is the kufr of desertion or turning one's back on the deen. Where one knows that certain commandments are fard (obliged) upon them, yet deserts the action completely. 5. *Kufr al-Nifaaq* – This is the kufr of the one who inwardly (in his heart) denies Allah and all that Islam declares, yet outwardly appears to act upon Islam's teachings.

⁵⁹ Sheikh ul-Islaam Ibn Taymiyyah in this quotation uses the phrase ‘*Kufrun Mua'yyun*’ which indicates specification of disbelief upon the individual if they carry these beliefs.

strengthened it and rises firm upon its stalk, delighting the sowers that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward...⁶⁰

In the above ayah, the Arabic word ‘Al-Gayuz’ is used meaning to enrage someone. Imam Maalik derived a *hukm* (ruling) from this ayah that anyone who hates the Sahabah so much so that they become angry when they have been mentioned becomes Kaafir. It has also been mentioned in relation to Imaam Shaafi and is recorded in the Tafseer of Ibn Katheer, that if a person becomes angry whenever the Sahabah are mentioned they become Kaafir, and the ruling is irrespective of whether this is in relation to one, two or more Sahabah. Similar evidences regarding hating the Sahabah can be found within the Sunnah of Muhammad (saw) as follows;

It is recorded in Saheeh Bukhari and Saheeh Muslim upon the authority of Anas Bin Malik (ra) that the Messenger Muhammad (saw) said,

‘The ayah (sign) of Imaan is to love the Ansaar and the ayah (sign) of Nifaaq (hypocrisy) is to hate the Ansaar.’

And in another narration, the Messenger Muhammad (saw) added,

‘No one loves them but a Mu’mín (believer) and no one hates them but a Munaafiq (hypocrite).’

It is recorded in Saheeh Muslim from Abu Hurairah (ra) that the Messenger Muhammad (saw) said,

‘Nobody who (claims) belief in Allah and the Hereafter can (hold) hatred towards the Ansaar.’

⁶⁰ Al-Qur'an – Surah Al-Fath, 48 : 9

(iii) In the Islamic *Shari'ah* (Law), there is an allocated punishment known as *Hadd al-Muftari* (the punishment for the one who bears false testimony) which is meted out for the one who favours Omar bin Khattab over Abu Bakr as-Siddiq (ra). It is reported by Imam Ahmed, Vol 1 pg. 300, that Omar (ra) hit with his *Durrah* (small stick) those that preferred him over Abu Bakr (ra). He would say,

'This is part of your A'qeedah,' and 'Abu Bakr is the best man after the Messenger Muhammad (saw)'

Omar bin Khattab (ra) would also often recount all the issues concerning the merits and virtues of Abu Bakr (ra) and then would say, as recorded in Imaam Ahmed's *Fada'il As-Sahabah*,

'We will establish the Hudood (punishment) of the apostate for whoever says anything different.'

It was not just Omar bin Khattab (ra) who held this view, but also Ali (ra) as well who, during his rule as the fourth Khalifa, would say, as recorded in Imaam Ahmed's book Vol 1 pg. 83,

'No one favours me over Abu Bakr and Omar (ra) except that I will lash him equivalent to the one who gives false testimony'⁶¹.

It is recorded in *Saheeh Bukhari*, Hadith no. 3655 that,

⁶¹This is also reported in *Kitaab us-Sunnah* by Ibn Abi Asim Vol 2 pg. 575. It is important to mention here that there exists three identical narrations in regards to Ali's (ra) saying. One of the narrations is *Da'eef* (has a weak chain of narrators) and that is the one that contains Al-Hakam Bin Juhl as one of the narrators. The *Saheeh* narration contain Al-Alqamah instead of Al-Hakam.

'We used to make preference between the people during the time of the Prophet (saw). So we preferred Abu Bakr, then Omar Ibn Al-Khattaab, then 'Uthmaan bin 'Affaan.'

From the above examples, we can see how important Omar bin Al-Khattab and Imam Ali (ra) took the matter of favouring one of the great Sahabah over another; such that they considered it as *Iftirah* (false testimony, lying) upon Allah (swt) and they implemented *Hudood* (punishment) because of it. If two of the Khulafah ar-Raashideen performed Hadd Al-Muftari on the one who favoured Omar over Abu Bakr (ra) what can be said of the Raafidah Shia who say that these two great Sahabah were Kaafir?

What is the Hukm in relation to accusing the Sahabah of being Faasiq (evil doers) and insulting them personally?

This is a contentious topic. Although we have mentioned previously that anyone who says that the Sahabah were Kuffar, they themselves will become Kaafir, there is some differences amongst the Ulema regarding those who level accusations or insults against the Sahabah. It is narrated by Abu Muhammad Ibn Abu Zaid, a scholar of the Maliki Madhab, upon the authority of Sahnoon from Qadi Iyaadh, recorded in Kitaab As-Shiffah, Vol 2 pg. 1109 that,

'Whoever said about Abu Bakr, Omar, Othman or Ali that they were upon the Dalaal (misguidance) of Kufr will be killed and whoever insulted them or any other Sahabah, he will get severe punishment.⁶²'

Hisham Bin Amaar said that,

*'I heard Imam Malik say 'Whoever swears at Abu Bakr or Omar will be killed, and whoever swears at Ai'esha will be killed' and he quoted, "Allah admonishes you that you repeat not the like thereof ever, if ye are (in truth) believers."*⁶²

Imaam al-Khurshi, one of the Scholars from Madinah, in his Mukhtasir (summary) Vol 8 pg. 74, said that

'Whoever accuses Ai'esha (ra) in what Allah has purified her from is Kaafir and whoever denies that Abu Bakr was a Companion of the Messenger Muhammad (saw) is a Kaafir. Whoever denied the Islam of the 10 or denied that they were Muslim or denied the Suhbah of the four Imaams or called them Kaafir is Kaafir, Kufr Akbar.'

Imam Baghdadi in his book 'Al-Farq Bayn Al-Firaq' pg. 360 said,

'The Ulema agree that anyone who calls anyone of the 10 who has been promised Jannah Kaafir, becomes Kaafir i.e. those for whom Allah testified that they are in Jannah. The Ulema have consensus on this and agree that anyone who makes Takfeer on some of the wives of the Messenger Muhammad (saw) or allies with some against others or calls some Kaafir or all Kaafir, is Kaafir.'

Since Hafsah and Aisha (ra) are the daughters of Omar and Abu Bakr (ra) respectfully, the Raafidha Shia attack and curse them; despite them also being from the wives of the Messenger Muhammad (saw)! We are of the opinion that the one who insults any of the Sahabah and accuses

⁶² This statement indicates how the Abu Muhammad ibn Zaid believed in the concept of Kufr Akbar for those who declared the Sahabah non-believers, and Kufr Asghar, for those who swore or cursed any of the Sahabah.

⁶³ Al-Qur'an - Surah Al-Nour, 24 : 17

them in relation to their *Deen* (Islaam) is a disbeliever, since by doing so one will cause the negation of some of the ahkaam or evidences of Islaam. This is the strongest opinion on the matter.

Swearing at the Sahabah in matters other than their Deen or Companionship

We have mentioned the ahkaam in relation to reviling the Sahabah and labelling them either as making those doing so *murtadeen* (apostates) or *kuffaar* (disbelievers). However, we now arrive to the ahkaam regarding charging individual Sahabah with mistakes such that one may say, ‘in this matter he made a mistake’ or ‘in this matter he should have refrained from acting’; seeking in effect, to belittle and dispraise one Sahabah over another. What is related to us from the U’lema is that such actions are *Kabaa’ir* (major sins) and not *Sagha’er* (minor sins). As the matter is within the realm of *ithm* (sins), undertaking this action is not tantamount to disbelief.

Sheikh ul-Islaam, Ibn Taymiyyah has quoted from Ibraheem an-Nakhai, who said,

‘Dispraising Abu Bakr and Omar is (from the) Kabaa’ir’

The Kaba’ir is a major sin like, for example, fornication. And he then quoted the ayah, *‘If ye avoid the great (things) which ye are forbidden, we will remit from you your evil deeds and make you enter at a noble gate.’*⁶⁴ We also find that the Messenger Muhammad (saw) has said, as reported in Imaam Nawawi’s Sharh Saheeh Muslim Vol 16 pg. 93,

‘The one who swears against a Nabi (prophet) kill him and the one who swears against a Companion beat him.’

⁶⁴ Al-Qur'an – Surah An-Nisa, 4 : 31

Abdil Malik Bin Habib, one of the Ulema of Ahl ul Madinah, as mentioned in Kitab as-Shiffah, Vol 2 pg. 1108 said,

'The one who exaggerates from the Shia to hate Usmaan and to keep distance from him, will be punished and kept distance from, and if he goes further and attacks Abu Bakr and Omar he will have more (punishment). We will continue to beat and imprison him, and punish him until he dies (in captivity).'

It is reported in Tabakaatil Hanabila Vol 1 pg. 24, that Imaam Ahmed said,

'It is not allowed for anyone to speak something bad about them, and no one would dispraise any one of them by any defection or any disparagement. Whoever does that, it is fard (an obligation) upon the Sultan (ruler) to punish and discipline him and not for him to be forgiven. He must punish him and ask him to repent – if he repents it will be accepted of him, else he will be repeatedly punished and captivated in prison until he repents or dies.'

It is reported by Al-Harith Bin Utbah that once someone was brought in front of Omar bin Khattab because he had insulted Uthman bin Affan. Omar bin Khattab, who was the Khalifah at the time, asked him why he had insulted him, and the man replied because he hated Uthamn. To which Omar (ra) said, *'If you hate him you will swear at him'* and he lashed him thirty lashes.

It is narrated from Ibraheem Bin Maysarah that he never saw the Khalifah, Omar Bin Abdul Aziz, personally hit or punish any man except a person who swore against Muawiyah, for which Omar bin Abdul Aziz beat him in person.

Imaam Ahmad has reported on the authority of Abu Muawiyyah that Asim Bin Ahwal, a regional governor at the time of Imaam Malik, was brought a man who swore against Uthman. Because of this, the governor lashed him ten times. To which the man continued to swear against Uthman (ra). He was continued to be beaten and lashed until he finally stopped and, by that time, the lashes totalled seventy.

The above quotes from the Ulema of Islaam are clear and unrepentant in their view that swearing against a Sahabah, or dispraising them in any way is a major sin, and thus should not be left unaccounted for. Rather, they have all agreed there should be punishment for this and we have seen examples where the punishment has been given, in accordance with the ahadith (traditions) of the Prophet (saw). Although one is not a disbeliever solely for performing this kind of dispraise, there are cases when this can lead one to fall into disbelief,

In the book ‘Ahkaam Sultaniyyah’, it is reported, upon the authority of Qadi Abu Ya’la, that once Imaam Ahmed was asked about swearing at the companions and he replied,

‘I do not see him (the one who swears at the Sahabah) as a Muslim. He can have either of two possibilities: that if he legislates the swearing to be halal, he becomes Kaafir without dispute or he is punished by capital punishment for the one who believes it is unlawful (yet commits it), and he will be killed like anyone who commits sin.⁶⁵’

⁶⁵ Here Imaam Ahmed is describing two realities, those who see the swearing (in matters less than accusing in honour or Deen) as something legislated in the Deen and those who see it as prohibited, yet fall prey to it because of personal vendetta, political reasoning and so forth. In regards to the second category, they will be punished, and as a result may die because of this, like the one who commits adultery and is punished by death. However, the punishment does not make the person a disbeliever; rather, they are buried with the Muslims and Salat ul Janazah is prayed for them.

Sheikh ul-Islaam Muhammad Bin Abdul Wahhab also said,

'Whoever makes swearing at them (Sahabah) an act of worship has legislated and he (hence) becomes Kaafir.'

One may question the above quote from Imaam Muhammad bin Abdul Wahhab and say, 'Who makes swearing at the Sahabah an act of worship?' It is famous and common amongst the Raafida Shia sects that they make '*Wirrd*' a kind of roster, whereby they are bound to swear against a particular Sahabah, often Abu Bakr, Omar or even Ai'esha (may the Pleasure of Allah (swt) be upon them all) a fixed number of times after completion of prayers; e.g. 'You must swear against Abu Bakr 10 times after every Asr prayer'. With regards to this Imaam Muhammad Bin Abdul Wahhab has said in his book, 'Response to the Raafidhah' pg. 19,

'And whoever specifies to swear against some of them (Sahabah); if he was one of those (Sahabah) whose Fadl (virtues) is Mutawaatir (i.e. based upon multiple chains of narrators and conclusive), like the Khulafah, if he believes that he has the right to so swear, making Halal (permissible) what Allah (swt) and the Messenger Muhammad (saw) have made Haram (prohibited), he becomes Kaafir. If he swears without believing that he is command to do so or that he has a right to do so and it is less than making Takfeer (excommunication from the Deen of Islaam), attacking the (Sahabah's) Deen or honour - then swearing is Fusooq (sin) except (if he performs this) for the two beside the Anbiyyah (Prophets) i.e. Abu Bakr and Omar, for which he will become Kaafir, if he so swears against them.'

What is the ruling if someone swears against the Sahabah Asghar

The first time this issue arose was at the time of the Tabi'een since such a problem never existed during the time of the Sahabah. The *Jumhour*

(Majority) of the Ulema say that he is not Kaafir since, by doing so, one is not denying what is known from Islam by necessity. Consequently, any dispraise levelled against an individual Sahabah Asghar, or their behaviour is not kufr. However, if one proceeds to deny their Companionship with the Messenger Muhammad (saw) or calls them Kaafir (disbelievers), then the hukm of takfeer applies on such a person.

Muhammad bin Abdul Wahhab said in his work, 'Answering the Raafidhah' pg. 19,

'(Concerning swearing at lesser Sahabah) if he was never known as a Sahabah, he (the one who swears) is a Faasiq (evil-doer) because of the generality of the hadith. Except if he swears about his Companionship with the Messenger Muhammad (saw) and in this case he will become Kaafir.'

The Hukm of Zanb (dispraise)

This is when people begin to dispraise some of Sahabah by saying, 'So and so Sahabi is not suitable for that job', or that 'Muawiyyah was not fit to be Khalifah'. The one who does so usually claims objective criticism using the principles of, '*Al-Jarh wal Ta'deel*'⁶⁶ but in reality the outcome is simply one of belittlement. Some of the contemporary thinkers such as Maulana Mawdudi, Sayed Qutb and Taqi-ud-Deen Nabhani were guilty of this. Very few of the present-day Scholars say that these people deserve punishment, however the U'lema of the Salaf (past generations) are the best to judge in this matter. Indeed some of the classical scholars have said so for example, Sheikh ul-Islaam, Ibn Taymiyyah has said in his book on pg. 5865,

⁶⁶ '*Al-Jarh wal Tadleel*', literally '*Wounding and Exposing*', a science from the Sciences of Shari'ah which involves studying a persons life and then making conclusions regarding his character e.g. 'He was not a brave person,' or 'He was a liar.'

'The one who swears at them or criticises them in what concerns their Deen, for example describing them having a lack of knowledge or being stingy, should be punished but (such a person) is not a Kaafir'.

Imaam Abu Ya'la is reported to have said,

'If someone accuses (a sahabi) that they do not have political awareness or that their opinion is weak or that they loved the Dunya, he is committing sin and deserves ta'zeer (punishment).'

One of the famous oft-quoted statements from Sheikh ul-Hadith, and the teacher of Imaam Muslim, Imaam Abu Zarhah is,

'If you find a man dispraising any Sahabah he is Zindeeq because the Qur'an is the truth and no one delivered it in totality (to us) except the Sahabah. Hence whoever dispraises them seeks (also) to dispraise the Qur'an and Sunnah. It is better (for us) to dispraise that person, labelling him with Zindeeq (Muslim pretender) and Daal (misguided) instead.'

We are therefore of the opinion that such criticism is not allowed because, in reality, this is insulting the Sahabah in a very subtle way.

It is pertinent to stress that accusations levelled against a particular Sahabah's actions may also call into question the level of their Imaan. For example, if we are to say Mu'awiyyah (ra) desired wealth and power, then we are saying that he had love for the *dunya* (world) and its adornments in his heart. It is also important to remind the believers the lack of verification of texts with regards to historical events. Therefore, we cannot take much of what is said, unless it's Isnaad (chains) and Matin (text) have been verified. Imaam Malik said,

'The one who insults the Sahabah in fact wants to insult the Messenger Muhammad (saw). When they fail to do this, they go on to attack the Sahabah.'

It is recorded by Ibn Katheer in Vol 8 pg. 142 that Imaam Ahmed said,

'If you see anyone speaking badly about the Sahabah accuse (question) them in (about) their Deen.'

Swearing at Umm ul-Mu'mineen Ai'esha (ra)

Whenever the term, Sahabah is mentioned, it is vital to remember that it includes both the Ahle Bait (the Household of the Prophet (saw) i.e. his wives and children etc). Therefore, those who attack the Sahabah generically are in fact also attacking his (saw)'s family as well. However, regrettably, there are people who are not content with slandering the Companions of the Prophet (saw) only, but they wish to accuse and malign his (saw)'s wives as well, the most close of which to him (saw) was Aie'sha (ra). The enemies of Islaam, amongst whom are the hypocrites, those who claim belief but conceal hatred and Kufr, have singled out Ai'esha (ra) to be at the forefront of their attacks since she aligned herself with the camp of Mu'awiyya during the time of *Fitna* (trials and tribulations). Since this camp was against Ali (ra) and his *Ijtihad*, those who falsely claim to follow Ali (ra) amongst the Raafidah Shia, chose her (ra) to bear the brunt of their slanders and accusations. Amongst the worse of their slanders, is that they accuse Ai'esha (ra) of being guilty of that which Allah (swt) has purified her (ra) from during the trials of the '*Ifk*' - the great slander regarding fornication.

Qadi Abu Ya'la in his book, 'Ahkaam al-Sultaniyyah' has said,

'The consensus of the U'lema is that if anyone accuses Ai'esha from what Allah (swt) has purified her from, then he is a Kaafir without dispute.'

Imaam Ibn Katheer in his Tafseer, Vol 3 pg. 276 regarding where Allah (swt) says, *'Verily those who accuse a chaste woman who never think of anything are cursed in their life and in the hereafter they will be in great torment'*⁶⁷, related that the Ulema agreed that whoever insults Ai'esha (ra) is naught else but a disbeliever.

Imaam Malik is reported to have said,

'Whoever swears against Abu Bakr (as a person) will be lashed and the one who swears against Aisha will be killed.'

When he was asked why that was he replied, *because it contradicts with the verse of the Qur'an.* This wording is recorded in Ibn Taymiyyah's Al-Saarim Al-Masloul pg. 566 and is reported by Qadi I'yad from Ibn Shabaan Vol 1 pg. 1109.

Commenting on the view of Imaam Malik, Ibn Hazm said in al-Mahallah Vol 11 pg. 15,

'Imam Maalik is absolutely correct. It is apostasy (to do such) and that is denying Allah (swt), the One who decisively declared that she is pure.'

The above quotations recorded from the Ulema are specifically in relation to accusing Ai'esha (ra) of committing *Faaahisha* (illegal sexual

⁶⁷ Al-Qur'an - Surah Al-Nour, 24 : 23

relations); this is because Allah (swt) had sent down verses from the Seven Heavens purifying Ai'iesha (ra) of this charge forever. He (swt) says,



*"And why did you not, when you heard it, say, 'It is not right for us to speak of this. Glory is to You! This is a great lie.' Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers."*⁶⁸

Imaam Qurtubi in Vol 12 pg. 139 said,

'There is no doubt that this type of attack on Ai'iesha will harm the Messenger Muhammad (saw) and is an accusation against the family of the Prophet and that is Kufr Akbar (Disbelief that takes one out of Islaam).'

It is recorded in the *Saheehayn* (Bukhari and Muslim) that the Messenger Muhammad (saw) heard that Abdullah Bin Ubaay Bin Saloul (the head of the *munaafiqs* (hypocrites) in Madinah) was accusing A'iesha (ra) and so he (saw) said,

*'Who can be fair against this man who accuses my family?' To which the Sahabah replied, 'Order us! We will strike their necks'*⁶⁹

⁶⁸ Al-Qur'an - Surah Al-Nour, 24 : 16 - 17

⁶⁹ In reply to this the Messenger Muhammad (saw) smiled; the smile here is a notification of consent and content with the suggestion

Imaam Muhammad Bin Abdul Wahhab said,

'Whoever accuses the wife of the Messenger Muhammad (saw) is like Abdullah Ibn Ubayy Bin Saloul, and the ayah says that Allah (swt) will curse them in this life and in the hereafter. The one who does so with the believers, male or female, deserve the crime of slander and plain sin.'

Swearing at the other wives of the Muhammad (saw)

This takes the same hukm as swearing at Ai'esha (ra). Ibn Katheer has stated in 'Al-Bidayyah Wa Al-Nihayyah,' Vol 8 pg. 95 that

'Any attack against any of the wives of the Messenger Muhammad (saw) is an attack against the Messenger Muhammad (saw).'

Qadi Iyaad in Al-Shiffah, Vol 2 pg. 1113 said,

'Any attack upon the Mothers of the Believers is an attack against the Messenger Muhammad (saw) and that is Kufr Akbar taking one outside the fold of Islam.'

What some of the U'lema have said regarding the Raafidha Shia

It is beyond the scope of this short work to explain some of the tenets of the Raafidha Shia beliefs. There is ample material in book format or on the internet in both English and Arabic detailing the reasons why they are not considered an Islamic denomination. We have mentioned already that amongst their actions is the cursing of the Sahabah, including Ai'esha (ra) and we have explained the *ahkaam* above in relation to those who carry out this accursed act. We will present now, the sayings of some of the U'lema on the subject of dealing with the Raafidah Shia.

Once, it was brought to the attention of Muhammad Bin Yusuf that in Kufa a group of people were swearing against the Sahabah. He ordered that these people be killed. When he was asked about the one who swore against Abu Bakr, Muhammad Bin Yusuf told them not to pray Salat ul Janazah for him but instead to push him with a block of wood into a hole i.e. not even to touch him with their hands.

When asked about the Raafidi Shia, it is reported that Imaam Malik replied,

"Do not speak to them or narrate from them, for surely they are liars."

On one occasion it is reported that Imaam Shafi'ee said concerning the Shia,

"I have not seen among the heretics a people more famous for falsehood than the Raafidah Shia."

And on another occasion he said,

"Narrate knowledge from everyone you meet except for the Raafidah Shia, because they invent ahaadeeth and adopt them as part of their religion."

It is reported that Ahmed Bin Younus said,

'If a Jew slaughters a sheep and a Raafidi slaughters a sheep I will eat the slaughtered meat of the Jew because the Raafidi has apostatised from Islam'

Likewise, Imaam Abu Bakr Bin Haani judged it *haraam* (prohibited) upon the Muslims to eat the slaughtered meat of both the Raafidah and

Mu'atazilah as they were apostates but that one could eat the meat of the people of the book (as long as it was slaughtered).

It has been reported that Abdullah Ibn Idris said,

'The Raafidi (Shia) will have no right of Shifa (intercession) on the Day of Judgement.'

It is narrated from Fudayl Bin Marzouk that once he heard Hassan Ibn Hassan say to a man from the *Raafidah*,

'By Allah (swt) killing you is a good deed - I worship Allah (swt) with it! I (only) do not do it because you are a near neighbour to me.'

In another narration the conversation continues and the neighbour responds,

'May Allah (swt) bless you I know you are joking.' Hassan bin Hassan replied, 'I am not joking! (For) if Allah (swt) were to give us power we will cut your hands and legs from opposite directions.'



CHAPTER 8

Ma'rifat us-Sahabah

(Knowing the Companions)

We will list a few of the merits and virtues as mentioned by the Prophet (saw) regarding the Sahabah such that one may know their individual qualities and the blessings that have been bestowed upon them. These have been listed below in the form as *al-Awlowiyyah* i.e. the first to carry out such and such,

The First to Enter into Islaam

Amongst the believers, the first to embrace Islaam was Khadijah bint Khuwaylid (ra) and thus she too was the first woman to become Muslim. The first from amongst the men who entered into Islaam was Abu Bakr as-Siddeeq (ra). The first to believe from amongst the youth was Ali bin Abi Taalib (ra). The first to pronounce their Islaam publicly in Makkah was Abdullah Ibn Masoud (ra) and he recited from Surah Ar-Rahmaan. The first *shaheed (martyr)* in Islaam was a woman and her name was Sumayyah Bint Khubaat (Ummu Ammar). The first from the Ansaar to embrace Islaam was Ashab Bin Zurarah (ra). Both he and Zaqwan bin Abdul Qais (ra) went to listen to the Messenger Muhammad (saw) and when he offered them Islaam they submitted to it willingly.

Abu Bakr As-Siddeeq (ra)

We have already mentioned how Abu Bakr was the first from amongst the men who embraced Islaam but he too was the first to recite the Qur'an publicly in front of the Quraysh. Such was Abu Bakr's (ra) Imaan, that when the Prophet (saw) and his Companions numbered only thirty-nine, he would urge them to come out and proclaim Islaam openly saying, '*let us go out, Allah is with us.*' He was also the first Muslim *Khateeb* (speaker) rising on one occasion to deliver a striking address to the *Arab Mushrikeen* (idolaters). As a result, he was beaten and kicked in the head by the Quraysh such that his face was not recognisable from the severity of beating and the blood that covered it. The first promised to enter Jannah from the Ummah of the Messenger Muhammad (saw) was Abu Bakr as-Siddeeq (ra). The Prophet (saw) said, '*O Abu Bakr you are the first from my Ummah to enter Jannah*' and he (saw) also said, '*I never called anyone to Islam except that he delayed asides from Abu Bakr. Nothing I spoke was ever unclear to him.*' Abu Bakr was also the first Khalifah, and during his rule, he was the first to instigate the compilation of the Qur'an as well as the first one who began the process of expatriating the disbelievers from the Arab Peninsula in accordance to the Will of Muhammad (saw).

Some Ahadith

It is reported in the *Saheehayn* (Bukhari and Muslim) that the Messenger Muhammad (saw) said,

'If I take from my Ummah a Khaleel (close friend and aide), I will take Abu Bakr as Khaleel.'

It is further reported in Saheeh Bukhari and Muslim that the Messenger Muhammad (saw) said,

'On two occasions when the people accused me of being a liar he (Abu Bakr (ra)) always said 'Sadaqt' (he spoke the truth). Can you leave him with me today?' [repeated twice]

The above hadith is recalling the incident when the Prophet (saw) said to the people that he travelled to *al-Isra' wal-Mi'raj* (journey from Makkah to Jerusalem and then to meet Allah (swt)). The *Mushrikeen*, the foremost of whom was Abu Jahl, accused the Prophet (saw) of lying and being crazy. The *Isra wal-Mi'raj* was so much a *fitna* for the Muslims at that time, that some even left the Deen because they could not believe such a journey could take place. However, when Abu Bakr was asked regarding this incident, he said his famous words,

"If he (saw) said it, then I believe him, yes! and I do believe him regarding what is far greater than that i.e. his Prophethood."

Upon hearing this, the Prophet (saw) conferred upon him the title *As-Siddiq*, the truthful. It is also reported the Prophet (saw) said,

"Omar was angered by Abu Bakr one day and left him in anger. Abu Bakr followed after him, asking his forgiveness, but Omar refused and shut his door in his face. Abu Bakr then went to the Prophet and took hold of his garment until his knee showed. The Prophet (saw) said, "Your companion has been arguing!" Abu Bakr greeted him and said: "There was a dispute between me and Omar, then I felt remorse and asked him to forgive me but he would not, so I came to you." The Prophet (saw) said, repeating three times: "Allah forgives you, O Abu Bakr! Allah forgives you, O Abu Bakr! Allah forgives you, O Abu Bakr!" Then Omar felt remorse and went asking for Abu Bakr at his house without finding him. He came to the Prophet and greeted him, but the Prophet's face changed with displeasure. Seeing this, Abu Bakr sat up on his knees in fear before the Prophet, saying twice: "O Messenger of Allah! I am the one who transgressed. O Messenger of

Allah! I am the one who transgressed." The Prophet (saw) said to the people: "Allah sent me to you and you all said, 'You are lying!' But Abu Bakr said: 'He said the truth.' Abu Bakr gave me solace with his person and property. Will you leave my companion alone once and for all? Will you leave my companion alone once and for all?!"

Omar bin Al-Khattab (ra)

He was the second Khaleefah of Islaam, but was the first to be known by the title *Ameer ul-Mu'mineen* (Leader of the Believers). Under his reign as Khaleefah, he was the first to expel all the Jews from the Arab Peninsula and he commenced the Islaamic Calendar based upon the *Hijra* (i.e. the migration and when the establishment of the first Islamic Authority took place at the time of the Messenger Muhammad (saw)). He was also the first to establish and gather people together for *Taraweeh* (night prayers during Ramadhan) and he instigated the concept of observing the citizens of the state during night-time, in order to ensure everything was satisfactory with them. He was also the first to use the army to combat illiteracy, and was the first to limit the time Muslim soldiers could be away from their houses *Fee Sabi lil Allah* (in the way of Allah) to four months. He was also the first Muslim ruler to establish a Public Treasury; the first Muslim ruler to levy a customs duty named *'Ushr*; the first Muslim ruler to organize a census; the first ruler to strike coins; the first ruler to organize a system of canals for irrigation; and the first Muslim ruler to formally organize provinces, cities, and districts.

Some Ahadith

It is reported in Saheeh Bukhari that the Messenger Muhammad (saw) said,

'O son of Khattab, by the one in whose hand is my soul, whenever shaytaan sees you coming he will go the other way.'

In another narration the Messenger Muhammad (saw) added, '*but be easy with the qawarir.*' This hadith emphasises how Omar bin al-Khattab was staunch in his following of the truth of Islaam that even the *Shaytaan* feared him, since he could neither influence nor whisper to him. Subsequently, because of this, Omar bin Khattab was nicknamed *al-Farooq* by the Prophet (saw).

It is reported in Saheeh Bukhari and Muslim that the Messenger Muhammad (saw) said,

'There were before you people who were spoken to with wahi; if there was anyone in this Ummah to have this, it would be Omar.'

And in another hadith, the Messenger Muhammad (saw) said,

'If there were a Prophet after me indeed it would be Omar.'

Uthman bin Affaan

Uthman, the third Khalifah of Islaam, was known for the *barakah* (blessing) of wealth which Allah (swt) had bestowed upon him as well as his sincerity in worship to Allah (swt). He was the first Sahabah to complete reciting the whole Qur'an in one rakah and was the first to establish a mosque. Despite his closeness to the Prophet Muhammad (saw), he was the first who migrated to *Habashah* (Abyssinia) with his wife Ruqayyah the daughter of Rasoul Allah (saw), to avoid the persecution. He was also the Sahabah who funded the first battle between the Muslim forces and the Romans at Mutah. During his reign as third Khalifah, he was also the first to establish an Islamic marines force to fight on the water and he himself fought on the shores against the Byzantines. He was nick-named *Zun Noorain*, possessor of the two lights, because he was the only Sahabah who succeeded in marrying two of the Messenger Muhammad's (saw) daughters; firstly Ruqayyah then, after she passed away, Umm Kulthum.

Some Ahadith

When the Baya'ah under the tree was conducted, Usmaan bin Affan (ra) was not present since he was sent as an emissary to the Quraysh. Because of this, the Messenger Muhammad (saw) raised up his own hand and then held it with his other hand and said,

'This is the hand of Usmaan.'

The Prophet (saw) on one occasion wanted a well to be dug in a place called Roma located in Yemen. He (saw) said,

'Whoever can dig that well will get Jannah (paradise)'

And Uthmaan ibn Affan was the one who dug the well. The Messenger Muhammad (saw) on another occasion said,

'The one who prepares and equips the army of Tabouq will get Jannah'

Again, Usmaan (ra) was the one who spent his wealth single handedly to prepare the army.

Ali bin Abu Taalib

The fourth Khaleefah and cousin of the Messenger Muhammad (saw), Ali (ra) was well-known for his bravery, chivalry and knowledge. He was nicknamed Abu Turaab (the father of the ground) by the Messenger Muhammad (saw) when on one occasion he (saw) found Ali (ra) in the Masjid with sand covering his face and back.

Some Ahadith

It is recorded in Saheeh Bukhari that the Messenger Muhammad (saw) said to Ali (ra),

'You are from me and I am from you'

It is also narrated in Saheeh Bukhari that the Messenger Muhammad (saw) said to Ali (ra),

'Allah and His Messenger like him and he (Ali) likes Allah and his Messenger'

In addition, it is recorded in the *Saheehayn* (Bukhari and Muslim) that the Messenger Muhammad (saw) said to Ali (ra),

'Are you not pleased that you are to me like Haroun was unto Musa but there is no Nabi after me?'

It is recorded in Tirmizi and Ibn Majah that the Messenger Muhammad (saw) said,

'The most merciful with my Ummah is Abu Bakr, the firmest in the Deen is Umar and the most worthy in shyness is Usmaan, and the most known in Halal and haram is Muaaz Bin Jabal, and the most recitable for the book of Allah is Ubaay Bin Kaa'ab and the best in inheritance is Zaid and the best judge is Ali and the trustee of this Ummah is Abu Ubaid Bin Al-Jarrah.'

The Sahabah in relation to Fighting

The first time a sword was raised in the cause of Islaam against the enemy was that of Zubair bin Al-Awwam (ra). He was so enraged when he heard rumours that the Prophet (saw) had been killed, that he walked the streets of Makkah shouting '*Where are you (calling to those who allegedly killed Muhammad (saw))? Is there any men amongst you?*' until he found the Messenger Muhammad (saw) alive and well. Because of this, the Prophet (saw) made Du'a (invocation) to Allah (swt) to always give victory to the sword of Zubair bin Awwam. However, the first blood of a *mushrik* (polytheist) spilt for the cause of Islam was by Saad Bin Abi Waqqas (ra). When some of the Sahabah were studying in the

hills of Mecca, some *mushrikeen* found them coming and came to attack them. In the ensuing fighting, Saad struck one of them on the head with a camel's hip bone and as a result, the *mushrik* died because of his wounds. Saad Bin Abi Waqqas (ra) was also the first Sahabah to shoot an arrow.

The first expedition which was sent by the Messenger Muhammad (saw) to meet the enemy was that under the leadership of his uncle, Hamza bin Abdul Muttalib (ra). He was also the first to hold the *Raya* (Islamic flag of command during battle). The first Sahabah to mount and ride a horse in the Way of Allah was Al-Miqdad bin Aswad (ra) and the first one to offer two *rakah* (units) of prayer before being executed was Khubayb Bin Udday (ra) on the day of Raji'ah. And as a result of this action, he was specifically praised by the Messenger Muhammad (saw).

The first Muslimah to fight and kill a Jew was Safiyyah (ra) at the battle of Khandaq. During the battle, a Sahabi by the name of Hasan bin Thaabit was given authority to watch over and protect the women. At that time he was quite elderly, aged sixty years and was the only one allocated to protect them. Thus, during the ensuing battle, Safiyyah (herself once a Jew) found one of the enemies and struck off his head, throwing it back to the enemies, giving them the impression that there were many men in charge of and protecting the women.

First Places of Learning

The first *Dar* (Place of learning) to be established was that of Dar ul Arkam. This was actually the house of the Sahabi, Al-Arkam ibn Abi Arkam (ra) located near to mount As-Safa. Herein was the place where the Messenger Muhammad (saw) and his Companions would meet, initially secretly, teaching and culturing them about the fundamental Islamic Beliefs. This carried on until the Prophet (saw) had built a support base of forty strong men and consequently proclaimed his

activities publicly. When the Prophet (saw) and his Sahabah made *Hijrah* (migration) to Madinah, the first Dar established there was that of Abu Ayoub Al-Ansari (ra). The Sahabah who laid down the science of narrations of the previous nations (*Qassas al-Anbiyyah*) was Tammim Ibn Aws Al-Dari (ra), who completed his works during the Khilafah of Omar bin Khattab (ra).

The Sahabah and Madinah

The first delegation that the Prophet (saw) met from Madinah was that led by Ashab Bin Zurarah (ra), who was of the *Khazraj* tribe. Both he and the few delegates with him entered Islaam in the eleventh year after prophethood, and were sent back to Madinah upon the order of the Prophet (saw) to propagate the message. In the twelfth year of prophethood, the delegation returned, this time stronger in number and this is when the Prophet (saw) decided to seek the help of the Ansar to establish his power base in Madinah.

He began by conducting two pledges from them known as the *Baya'h tu-Aqabah al-Oula* (first pledge of Aqabah) also known as the Pledge of Women, as no fighting was involved and *Baya'h tu-Aqabah al-Thaani* (second pledge of Aqabah) also known as the Pledge of Blood, since this was the Pledge of authority. After the Prophet (saw) had completed the First Pledge, he (saw) chose to send the first Ambassador of Islaam, Mus'ab bin Umayr to both spread the Deen of Islaam and reinforce the knowledge of the new Muslims who had just entered Islaam in Madinah.

The first from the Ansar to put his hand in the Messenger Muhammad (saw)'s hand and accept the second pledge of Aqabah was Al-Barah Bin Marour (ra). In doing so, he said to the Messenger Muhammad (saw) '*By the one who sent you as a Nabi we will protect you the way we protect our children.*' Once the pledges had been taken, and the Ansar swore allegiance to the Prophet (saw), Allah (swt) then ordered the believers

to make *Hijrah* (migration) to Madinah to their new life under the Islamic Shari'ah.

Consequently, the Sahabah began to leave behind their possessions and undertake the arduous journey. Amongst the first *Muhajiraat*, female migrators was Umm Salama (ra), who was only one of a very few number of women, to make the *hijrah*. The first Muslim born in Madinah was Abdullah Bin Zubair (ra); he was also the first one for whom the Messenger Muhammad (saw) put his own saliva in his mouth. It is narrated in *Saheeh Bukhari*, Vol 5, Hadith no, 248 that Asma said,

"I migrated to Medina while I was at full term of pregnancy and alighted at Quba where I gave birth to him (Abdullah bin Zubair).

Then I brought him to the Prophet and put him in his lap. The Prophet asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Apostle. Then the Prophet rubbed the child's palate with a date and invoked Allah's Blessings for him, and he was the first child born amongst the Emigrants in the Islamic Land (i.e. Madinah)."

Later on Abdullah Ibn Zubair (ra) was also to be the first one to cover the Ka'bah, after *Fath Makkah* (opening / conquering of Makkah). The first⁷⁰ *Muhajiroun* (those who made the migration from Makkah to

⁷⁰ We will list a few more of the 'firsts' for completion of the matter; the first Muslim born in Abysiniyyah was Ja'afir Bin Abdul Mutallib (ra). The first Sahabah to place the oil lantern in the mosque was Tameem bin Aws (ra). The first to lay down the *Diwaan Al-Basra* (rules pertaining to crops etc.) was Mughirah Ibn Shu'bah (ra). The first to be buried on the topside of Kufa from the Sahabah was Khabbab Ibn Arat (ra); this was in contravention of Arab customs whereby people were either buried just outside of their homes, or down in the valleys. The tribe with the softest heart are those of al-Ash'ari. When the Muslims had conquered Khaybar, some fifty people from *Qabilatul Ashari'een* travelled from Yemen to meet the Messenger Muhammad (saw), he (saw) said to them, 'I

Madinah) who passed away and was buried in Madinah was Usman Bin Mazoun (ra).

Ahle-Bait Rasoolullah

The people of the household of the Messenger Muhammad (saw), as we have mentioned are also from his *Ashaab*, Companions. However, they have a special status since they are the members of his household and are also very close to him (saw). In addition to this, Allah (swt) has revealed verses regarding them,

*"And stay in your house, and do not display your adornments like that in the times of Jaahiliyyah, and perform the Salat and give Zakat and obey Allah and His Messenger. Allah (swt) wishes only to remove ar-Rijs (evil deeds and sins) from you, O Ahle-Bait and to purify you with a thorough purification."*⁷¹

In some ahadith, the Messenger Muhammad (saw) has further elaborated on the role of the Ahle-Bait. It is reported in Saheeh Muslim that the Prophet (saw) has said,

'I will leave behind me two things for you, Kitaab-Allah (The Qur'an) and my family.'

have never known people of softer heart than you, if anyone is needy all the others help.' The great Sahabah Abu Musa Al-Ashari (ra) was of this tribe and had the same characteristics.

⁷¹ Al-Qur'an - Surah Al-Ahzab, 33 : 33

And in other hadith the Messenger Muhammad (saw) has mentioned the Qur'an and his Sunnah. We have seen how Allah (swt) has mentioned the Prophet (saw)'s Ahle-Bait as his (saw)'s family and wives, as is normal usage in the Arabic Language; however, the Prophet (saw) included other members of his distant family in this status such as the family of al-Abbas, the family of Ja'far ibn Abu Taalib, the family of 'Aqil ibn Abu Taalib and the family of Ali (ra) i.e. Fatima, Hassan and Hussein (ra).

The Messenger Muhammad (saw) said about Fatimah (ra),

'She is the first of the women of Jannah (paradise).'

It is also recorded in Saheeh Bukhari that the Prophet (saw) said,

'She is the noblest of the women in Jannah.'

It is recorded in Saheeh Bukhari that the Messenger Muhammad (saw) said about Hassan and Hussain (ra),

'They are the two youth of Jannah and the flowers of Rasoul Allah. O Allah like them! O Allah like them!'

The Prophet (saw) has also said, as recorded in Saheeh Bukhari, regarding Hassan and Hussain (ra),

'O Allah (swt) I love them! O Allah (swt) love them!'

It is reported in Saheeh Bukhari that the Messenger Muhammad (saw) said about Hassan Bin Ali,

'My son; this is a Sayyid (noble) and Allah (swt) will reconcile with him two great parties from this Ummah.'



CHAPTER 9

The Sahabah & the Khilafah

The Prophet (saw) used to praise his Companions collectively and as individuals. We have seen from the above ahadith relating to the different Sahabah and Ahle-Bait, how the Prophet (saw) used to consider each one and admire their individual qualities. From the above quotes we have seen how the Sahabah, amongst themselves, used to consider in rank of piety Abu Bakr then Omar, Uthman and then Ali (ra) after the Prophet (saw). Even the Prophet (saw) himself, ordered the Companions to obey Abu Bakr and then Omar bin Khattab after he (saw) had passed away. Despite the evidences being as clear as the sun at its meridian, the heretic Raafidha Shia sect portray a different reality. They would like for the people to believe that the Prophet (saw) held contempt for his Companions and even for his (saw)'s wives. In addition, they claim that the Prophet (saw) was ordered to give '*wassiya*,' a will, commanding the Muslims to take Ali (ra) as the Khaleefah after him; and as Ali (ra) was not elected as Khaleefah after the Prophet (saw) passed away, they accuse the Companions of the Prophet (saw) of becoming *Murtadeen* - apostatising from Islaam and then forcefully taking the Office of the Khaleefah from its 'rightful' heir. Although the evidences against their distorted ideas and beliefs are manifest, and are not for the scope of this work, we will present authentic evidences from the sayings of the Prophet (saw) regarding the Khilafah system and who should be followed and obeyed after him. It is also important to elaborate here that if it was the Prophet (saw)'s will for Ali (ra) and his family to be the Khaleefah after him, the

Companions would be the first to obey this order, and we, as Ahl Sunnah Wal Jama'ah, would also believe in and follow this. The matter is not about political preference, nor desire, but one of text and obedience to Allah (swt).

The Length of the Khilafah

There are numerous reports in which the Prophet (saw) has stated that the office of the Khilafah would be amongst the Sahabah for thirty years and thereafter it would be given to whomever Allah (swt) wishes. As recorded in Sunan Abu Daoud, upon the authority of Saeed Bin Jahmaan from Safeenah, the Messenger Muhammad (saw) said,

'The succession of the Prophethood will be for 30 years; then Allah (swt) will give the power to whomever he wishes.'

And it is recorded in Ahmed and Tirmidhi that the Messenger Muhammad (saw) said

"The Khilafah will remain amongst my nation after me for thirty years. Then there will be Kingship after that."

Indeed the prophecy of the Prophet (saw) was established since the *Khilafah Raashidah* was for thirty years. If we were to summate the total number of years of the rightly guided era, from historical sources, we find that the Khilafah was with Abu Bakr for 2 years and 3 months, then with Omar Bin Al-Khattab for 10 years and 6 months, then with Usmaan Bin Affan for 12 years exactly and then with Ali bin Abi Taalib's for 4 years and 9 months and finally was completed under the baya'h of al-Hassan bin Ali for 6 months; wherein he reconciled between the two great nations i.e. the followers of Ali (ra) and those of Muawiyyah (ra), fulfilling another of the Prophet's (saw) prophecies. There is no doubt from history that the first King in Islaam was Muawiyyah and subsequently, thereafter, came many other Kings, who

were harsh and unforgiving, until Allah (swt) sent Omar Bin Abdul Aziz (ra) who is considered by many Ahl ul-Sunnah Wa al-Jamma' as the 5th of the Khalifah Raashidah, because of his justice, fairness and ruling.

Is there any Evidence that the Four Khaleefahs were to be in this Order

We have already mentioned how some heretic sects would like to claim that Allah (swt) had chosen Ali (ra) to be Khaleefah and that the Companions disregarded this order; enforcing themselves illegitimately as the leaders of the Muslims. However, we will present clear cut, unambiguous evidence from the Prophet (saw) with authentic (Saheeh) chains regarding who the Muslims should obey, follow and seek as leaders after the Messenger Muhammad (saw) passed away.

It is narrated in Ahmad and Tirmizhi, that the Messenger Muhammad (saw) said,

'I do not know how long I will stay with you, follow these two [and he pointed to Abu Bakr and then Omar, in that order]'

This hadith is a clear indication that the Prophet (saw) wanted the Muslims to follow Abu Bakr and then Omar after him. In another hadith recorded in Ahmed and Abu Dawood the Prophet (saw) said,

'One Saaliheen (good man) saw a dream that Abu Bakr (ra) is the one to take the responsibility after me and then Omar after him and then Usmaan after him.'

In this instance, the Prophet (saw) is narrating a dream or vision, that one from his Companions had seen. If there was any specific order from Allah (swt) to the Prophet to choose Ali (ra) as Khalifah after the Messenger Muhammad (saw), he would naturally have mentioned it at

this juncture, indicating the falsity of the apparition of the Sahabah mentioned here. However, he (saw) did not do so, indicating implicit consent and validity of the dream. In a hadith recorded in Abu Dawood, on the authority of Sumrah Ibn Jundub, it is recorded that one man came to the Messenger Muhammad (saw) and said,

'O Rasoul Allah! (in my dream) I saw something like a bucket come from heaven and then Abu Bakr came and drank a little from it, then I saw Omar drink until he became full, then Usmaan drank until he was full and then Ali drank until nothing remained except very little.'

In this incident, the Messenger Muhammad (saw) remained silent whilst this man narrated his dream. As the main purpose of the Prophet (saw) is to convey a message on behalf of Allah (swt), he is obliged to speak and correct any mistaken notions that may arise amongst his Companions and around him. As he (saw) remained silent again; it is an endorsement of consent for this man's saying.

In a hadith narrated on the authority of Abi Bakrah in Abu Dawood and Tirmizhi, the Messenger Muhammad (saw) once said,

'Whoso among you saw a dream?' A man said, 'I saw a scale from heaven and you and Abu Bakr were put on the scale and your scale outweighed his. Then Omar and Abu Bakr were put on it and Abu Bakr outweighed Omar. Then Omar and Usmaan were put on it and Omar outweighed Usmaan after that the Mizaan was elevated.'

Evidence Regarding Abu Bakr (ra) as the First Khalifah

It is recorded in the Saheehayn that a woman came to the Messenger Muhammad (saw) with some matter, and he (saw) said,

*'Go now and come back later.' She replied, 'What about if I return again and I do not find you?' [as if she meant that he may pass away].
He (saw) said, 'If you do not find me go to Abu Bakr'*

It is recorded in Saheeh Muslim, upon the authority of Ai'esha (ra), that the Messenger Muhammad (saw) said,

'Call for me your father and your brother, I want to write a message for them. For I am afraid that someone could have some hope or desire and might say, 'I am better and more appropriate (for this),' but Allah (swt) and the believers reject (all) except Abu Bakr (ra)'

It is also reported in Saheeh Bukhari that whilst the Prophet (saw) was on his death-bed, he said, *'Let Abu Bakr lead the salaat with the people.'* Saheeh Bukhari also mentions how, when the Messenger Muhammad's (saw) health improved, but he was unable to stand, Abu Bakr (ra) remained as *imam* (the leader of Salat) and continued to lead the salaat. It is argued from this, that the leader of Salat is an important position, especially when the Islamic State is present; since the Imaam of Salaat is the Khalifah. Therefore, it is believed that when the Prophet (saw) chose Abu Bakr (ra) above all the other Companions, over Omar (ra), Uthman (ra) and even Ali (ra), for the role of leader of Salaat, he (saw) was indicating his (saw)'s preference for Abu Bakr (ra) to be the leader of the Nation.

Similarly, Abu Bakr as-Siddiq (ra) made a will that Omar bin Al-Khattab (ra) should be next in line for the office of Khaleefah, in accordance to the teachings of the Prophet (saw). The Ummah, as was the case when Abu Bakr (ra) became Khalifah, had *ijma'a* (were unanimous) in his appointment and, consequently, he held the post until his death. A point to mention here is that those heretic Raafidha sects claim that Abu Bakr (ra) seized the Khilafah from its rightful owners, the Ahle-Bait. However, this claim of theirs does not stand up

even to the slightest depth of research. If Abu Bakr (ra) seized the Khilafah by force, then he would have done this to gain some benefit for himself or for his family; neither of these can be deduced or insinuated from Abu Bakr's (ra) life or dealings. Rather, the fact that Abu Bakr (ra) left a will for Omar bin al-Khattab (ra) to be Khaleefah after him and not for his sons, Abdullah or Abdul Rahman ibn Abu Bakr, shows how he did not seek the office of Khilafah for himself, nor for his family, but that he only desired to fulfil the orders of his beloved friend and *Khaleel* (close comrade) the Prophet (saw). Any assertion to the contrary is completely unsubstantiated.

With regards to the Khilafah of Uthmaan bin Affan (ra), Omar bin Khattab (ra) left the matter amongst six of the Sahabah to choose one from amongst them. After a period of consultation, the matter was left between Uthman ibn Affan (ra) and Ali ibn Abi Taalib (ra). Eventually, Abdur Rahman ibn Awf (ra) held the hand of Uthman ibn Affan (ra) pledging the oath of allegiance, and then Ali ibn Abi Taalib did so, relinquishing his desire to be the Khalifah. In fact, the Prophet (saw) prophesiced Uthman's (ra) Khalifah and ordered him not to relinquish it when the *fitna* (trials and tribulations) befell. It is recorded in Ibn Hibban and Sunan Tirmizhi that the Messenger Muhammad (saw) said,

'O Uthmaan! If one day Allah (swt) gives you the authority and the munafiqueen (hypocrites) want to remove your shirt (i.e. power) which Allah (swt) made you wear, do not remove it,' (repeated by the Messenger Muhammad (saw) three times).'

It is also narrated on the authority of Murrah Bin Ka'ab that the Messenger Muhammad (saw) was informing the Sahabah about the time when the *fitna* would befall them and he (saw) was narrating a parable. Whilst they were discussing this, one man whose head and face was covered passed by and the Messenger Muhammad (saw) said about him, *'At that time, this man will be upon the guidance i.e. correct path.'*

Ka'ab ibn Ashraf then said, '*I jumped on the man and removed his coverings to know who he was; and I found he was Usmaan Bin Affan.*'

The above evidences are clear and unmistakable in showing that the Office of the Khilafah was given to those who deserved it in the order that they deserved it. The Sahabah and the Ummah had consensus at each of the four times, that the Khalifah was the correct one and the best; and we find the matter confirmed through *Ijma' al-Ulema* (i.e. the consensus of the Scholars of truth). We also find the verse in the Qur'an ordering the Muslims to obey those in authority, as long as they obey Allah (swt) and His (swt) Messenger (saw);

*"O you who believe! Obey Allah and obey His (swt) Messenger and those who are in (legitimate) authority from amongst you."*⁷²

⁷² Al-Qur'an - Surah An-Nisa, 4 : 59



CHAPTER 10

Conclusion & Final Words

The issue concerning the status of Sahabah is not a matter to be left for personal whim or desire nor is it a matter of extreme blind love to them; indeed it is a matter of Deen and thus must be taken seriously. We have recounted numerous *Ayat Qur'aniyyah* signifying their status in the Eyes of Allah (swt) and we have also related how the Prophet (saw) ordered us to deal with them. It is now only for the one who is blind in their hatred of the Sahabah, and in fact hatred and jealousy of the Prophet (saw), who would go against and oppose these teachings. Actually, those who of the Raafidha Shia who claim their false-love to the Ahle-Bait, belittling the Prophet's (saw) Sahabah and cursing his (saw) wives (and Allah (swt) is Pleased with them both), do not desire to follow the teachings of Allah (swt) and His Messenger (saw), but rather want to sew sedition and discord amongst the Ummah to take the mantle of authority over them.

The real Muslim, who is true to history and the divine texts, will believe in, ally towards and love all of the Sahabah and the Ahle Bait collectively; this is because of the generality of the Qur'anic verses. However, we have seen how Allah (swt) has made a distinction between those of the earlier Companions, when compared to those of the latter and subsequently we have to take into account these favours as well. We should only speak well about them in accordance to the saying of the Prophet (saw) as reported in Ahmed and Tirmizi, '*Fear Allah with my Companions;*' always repeating their virtues and we are to

hold our tongues when it comes to any of their mistakes; enabling us to develop a strong bond of love and following towards them and their *minhaj* (way, path).

We should testify that the Messenger Muhammad (saw) is the best of the creation from the children of Adam (ra) and that his Ummah is the best Ummah and that his Sahabah are the best of mankind, after the Anbiyyah (Prophets). The ahadith speak of how, if we were to spend a mountain equivalent to Uhud in gold, we would not even reach a small sum of the reward of the Sahabah. They had offered enough virtues, *birr* (good deeds) and sacrifice that Allah (swt) has forgiven all that they may have done in terms of *maa'siyya* (bad deeds). We are aware how, as reported by Saheeh Bukhari & Muslim, Allah (swt) looked to the people of Badr and said, '*Do whatever you wish I forgive you all.*' There were 313 Sahabah in Badr, including Abu Bakr, Omar, Uthman and Ali (ra) and because of this, none of them will enter hellfire; nor will those who gave the bay'a'h under the tree, as the Messenger Muhammad (saw) said, as reported in Saheeh Muslim, '*No one (from those) who gave the bayah (oath of allegiance) under the tree will enter hellfire,*' and they numbered between 1,400 (according to Abdullah Ibn Maso'ud) and 1,500 (according to Ubayy Ibn Ka'ab).

The best Sahabah are the Muhajiroun and the Ansaar in that order, the people of Badr then those who came after. We favour the Sahabah as they themselves favoured each other with the implicit consent of the Prophet (saw) as narrated by Abdullah Ibn Omar, in Saheeh Bukhari, '*During the time of the Messenger Muhammad (saw) we never compared anyone with Abu Bakr, then after him the best was Omar and then Usmaan and then Ali (ra) and then we believe in all the Companions of Rasoul Allah and his (saw) family.*' Thus we find the best man after the Messenger was Abu Bakr (ra), the one about whom the Prophet (saw) said, '*What do you think about the two and Allah is the third amongst them?*' and Allah (swt) revealed about him, '*Do not feel sad Allah is with us (when the Prophet*

and Abu Bakr (ra) where in the cave between Makkah and Madinah).'

Then the best of creation is Omar bin al-Khattab (ra), the one about whom the Prophet (saw) said, *'I believe in the speech of the wolf and the cow and the speech of Abu Bakr and Umar'* and ordered the Muslims to follow him. It is narrated in Ahmed that Huzaifah Bin Yamama (ra) said, *"We were sitting with the Messenger Muhammad (saw) and he said, 'I do not know how long I will be with you, follow these (and he pointed to Abu Bakr and Umar) and the life of Ammar and the path of Abdullah Ibn Maso'ud.'*" Then the best after him is Uthman ibn Affan, the 'Possessor of the two lights.' And after him is Ali ibn Abu Taalib (ra), the one whom the Prophet (saw) addressed, *'Ali is from me and I am from Ali.'* We also testify that the ten '*Ashratun Mubashireen bil Jannah*'⁷³ who have been promised Paradise in their lifetime are Abu Bakr, Omar ibn Al-Khattab, Uthman, Ali ibn Abu Talib, Sa'ad ibn Abu Waqqas, Talha ibn Obaidullah, Abdur Rahman ibn Auf, Zubair ibn Awwam, Saeed ibn Zaid and Abu Obaida ibn al-Jarrah (Allah is pleased with them all).

We believe that Allah removed the *rijis* (impurities) from the wives of the Messenger Muhammad (saw). And we are free from anyone who mentions, by his tongue, or has in his heart, any evil against the Companions of the Messenger Muhammad (saw), his family or his wives. We testify to Allah (swt) that we ally with them, love them and will protect them and their honour because of our love to the Messenger Muhammad (saw).

⁷³ Incidentally, the belief that these ten Sahabah have been promised Jannah is narrated to us through *Ahad Ahadith* (single chained narrations). We ask those who do not consider these ahadith 'decisive' enough to take into their A'eedah (belief) what is said regarding these Sahabah and that they will have Jannah.



Appendix

Titles bestowed upon the Sahabah

We will list some of the names and titles which individual Companions became known by, either because of special deeds they performed or because of their unsurpassable characteristics and qualities.

Abul Masakeen (ra) was the title for Jaafir Ibn Abi Taalib and Ummul Masakeen was Umm Ul-Mu'mineen Zainab Bint Khuzaaimah (ra) because they used to look after and help poor people. Ja'far Ibn Abu Taalib (ra) was also known by the title Dhul Janahayn. He was given this title when he took the flag of Jihad and the enemies cut his right hand. He then held the flag in his left hand, which too was cut. He then held the flag between his arms and his chest until he was finally killed. The Prophet (saw) related that Allah (swt) would replace his two hands with two wings in Jannah; consequently he is also known as Ja'far Al-Tayyaar (ra).

Abul Hussam (ra) is Hassan Bin Thaabit. Al-Hussam is the name of a large sword in Arabic, but was used in this context for someone who talks and does not physically fight. The poet of the Messenger Muhammad (saw) Hassan Bin Thabit was called this when he said, '*I will attack them with my tongue.*' Through his poetry he destroyed the reputation of the Mushrikeen.

Al-Ateeq was Abu Bakr as-Siddiq (ra). He was named such since the Prophet (saw) said that he will be saved from hellfire. He was also

called ‘As-Siddiq’ as we mentioned previously, due to his unparalleled obedience, devotion and unreserved belief in the Prophet (saw).

Asad Allah (the Lion of Allah) was Hamza (ra) bin Abdul Muttalib, one of the paternal uncles of the Prophet (saw). Hamza (ra) was also bestowed with the title, ‘Sayyid al-Shuhadah’ the master of all Islamic Martyrs, referring to his martyrdom during the battle of Uhud.

The Ameen (trustee) of this Ummah is Abu Ubaidah Ibn Al-Jarrah (ra), as mentioned in the hadith of the Messenger Muhammad (saw), *“Every Ummah (nation) has a trustee and the trustee of this nation is Abu Ubaidah ibn al-Jarrah.”*

Imaam ul Muhaajireen was Saalim Mawla Abi Hudaifah (ra). He was given this title because, whilst the Companions were travelling, the *Salat* (prayer) was legislated and the Messenger Muhammad (saw) appointed him to lead the salaat. Saalim was also the Imaam of the Muslims in Masjid al-Quba

Al-Bahr was Abdullah Ibn Abbas (ra). Bahar means sea. He was also known as al-Turjumaan Al-Qur'an, the one who explains the Qur'an and Habr ul Ummah, the one who knew and studied all of the quotations and narrations from the people of Israel.

Jami Al-Qur'an, the one who collects the Qur'an is Zaid Bin Thaabit (ra) who was appointed at the time of the Khilafah Uthman ibn Affan (ra) to complete the compilation of the Qur'an, since he was active during the life of the Prophet (saw) in writing down and scribing the revelation. Consequently, he was named Kaatib Rasoul Allah, the scribe of the Prophet (saw).

Haajib ul-Kaabah was Sheebah Bin Usmaan (ra).

Hibbul Rasoul, the beloved one to the Prophet (saw) was Zaid Bin Haaritha (ra). Al-Hibbu Ibn Hibb (the beloved the son of the beloved one) was Usaamah Ibn Zaid (ra).

Hawaari or the disciple of Muhammad (saw) was Zubair Ibn Al-Awwam (ra). This title was bestowed on him during the battle of Khandaq when the Messenger Muhammad (saw) asked his Companions, *'Who can check and bring the news of what the Quraish are doing?'* Zubair said 'Me!' However, the Messenger Muhammad (saw) continued to ask two more times and each time he said 'Me!' To which the Prophet (saw) said, *'For every Nabi has a disciple and my disciple is Zubair and he is the son of my auntie.'*

Khaadim ur-Rasoul Allah was Anas Bin Maalik (ra).

Khateeb ur-Rasoul Allah was Thaabit Bin Qais (ra)

Dhatu An-Nidaqayn, the one with the two waistbands, was Asma Bintu Abu Bakr (ra); since she used to carry food to the Messenger Muhammad (saw) and Abu Bakr (ra) during the Hijra and decided to split her waistband into two, tying the food and water so that they could carry them.

Dhul Noor was Al-Tufayl Bin Amru Ad-Dusi (ra) because he had a whip which had a light at the end of it, he would keep the light so that he could see at night and people would know that he was coming.

Saaqil Haramayn, the one who would offer water to the people of the Holy Sanctuaries, was Al-Abbas Ibn Abdul Mutallib (ra). He was given this title because, at the time of drought, Omar (ra) bin Khattab raised

al-Abbas's hand and the Muslims raised their hands in *dua*, and they did not leave this petition until rain fell.

Sayyid Al Fawaris, the master of the horse, was the title for Abu Musa Al-Ash'ari (ra). He used to be an extremely good fighter, especially on his horse, and was able to tame wild horses easily. The Messenger Muhammad (saw) said, '*Sayyid Al-Fawaaris Abu Musa! I never sent him on any mission except that he fulfilled it.*'

Sayyid ul Muslimeen, the master of the Muslims, was Ubaay Ibn Ka'ab (ra); and he was called this by Omar bin al-Khattab (ra). This was because the Muslims were once needy for protection and he offered it to them unconditionally, before he had embraced Islaam.

Sayyid Shabab ul Jannah are Hassan and Hussain (ra). We have already mentioned the hadith whereby the Prophet (saw) bestowed this great title, 'Masters of the Youth in Jannah' upon the two children of Ali (ra).

Saifullah al Masloul was Khalid Bin Waleed (ra). This means, the sword of Allah always drawn, and this was bestowed upon him due to his excellence in combat and leadership. Allah (swt) granted him this title because when he was the leader of the Islamic army, he would always be victorious.

Saahib al-Sirr Rasoul Allah, the companion who kept the secret of the Messenger Muhammad (saw), was Huzaifah (ra). The Messenger Muhammad (saw) said that he would tell Huzaifah a secret and that was that his father was in Jannah. Whenever the Messenger Muhammad (saw) saw Huzaifah (ra) after this he used to say to him '*I have a secret*' and Huzaifah (ra) never told anyone.

Saahib Na'alayh Rasoul Allah, the companion who used to carry and care for the slippers of the Messenger Muhammad (saw), was Abdullaah

ibn Mas'oud (ra). He also used to keep the Prophet's (saw) *Attar* (perfume) and cushion as well.

Saahib ul-Karam was Talha Bin Ubaydillah (ra). He was given this title because of his generosity during the battle of Hunayn. In the battle of Uhud the Messenger Muhammad (saw) also named him Talha al-Khair and in the battle of Asheerah he was called Talha Al-Fayaath, the one who gives beyond the normal limits.

Kaamil means 'complete' in the Arabic language and this was the title given to Saad Ibn Ubaadah (ra). It was used in the context of the one who was complete in all talents, i.e. he excelled in swimming, fighting and riding etc.

Luqmaan al-Haakim was the title for Salman al-Faarisi (ra) and this means, Salmaan the wise. Once Ali (ra) praised him and said, '*Who is better for you than Salman ul Faarisi, who took the Ilm (knowledge) from the beginning until the end with the Messenger Muhammad (saw) and who saw the beginning and the end.*'

Muazzin ul-Islaam was Bilal al-Habashi (ra), who was the first to make the *Adhan* (call to prayer) in Madinah. He was initially a slave of Umayyah ibn Khalaf and was emancipated at the hands of Abu Bakr al-Siddiq (ra). When he was released, Omar bin Khattab (ra) used to call him as-Sayyiduna, Our Master. Once the Prophet (saw) passed away, he ceased giving the Adhan, for his heart wept for the Prophet (saw) and he only gave it two more times after this, once at the request of Omar bin Khattab (ra) and once when he went to Madinah and prayed at the Prophet (saw)'s mosque.

Murdiah al-Rasoul Allah, was the wet-nurse of the Prophet (saw), Halima Sa'adiyyah (ra). She looked after the Prophet (saw) when he was a baby as was the custom of the Arabs.